ROSICRUCIAN DIGEST

ULY, 1948 - 25c per copy

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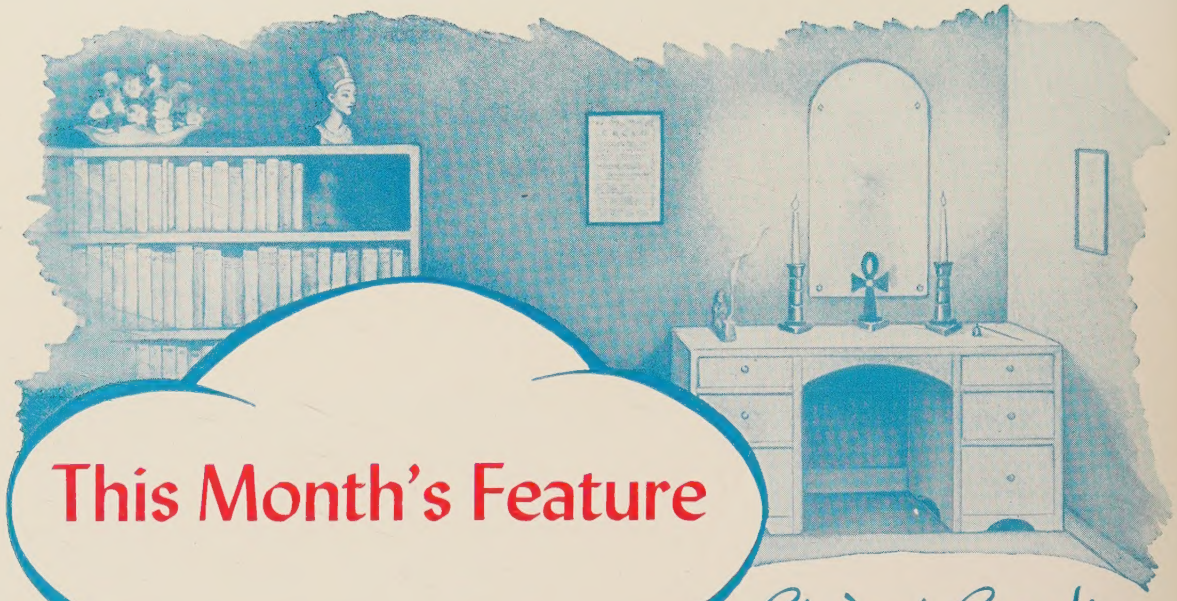

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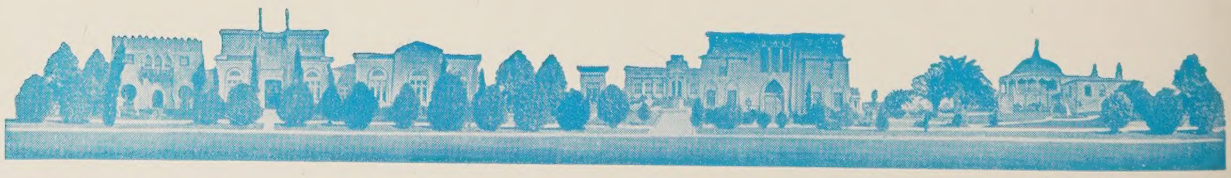

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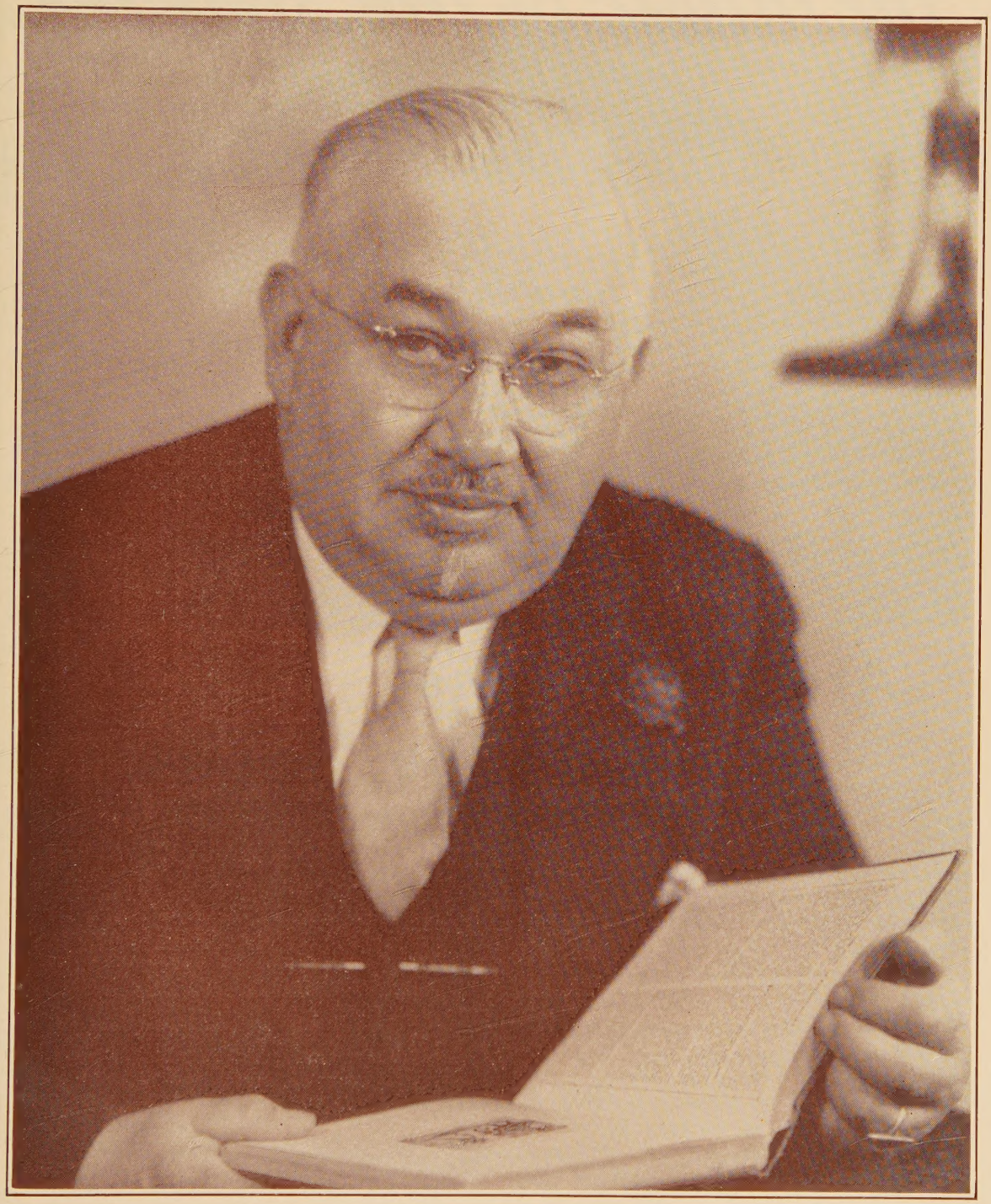

DR. H. SPENCER LEWIS

The late Imperator of the A.M.O.R.C. and founder of the second cycle of the Rosicrucian Order in the Western world. This hitherto unpublished photograph is in commemoration of the anniversary of his transition, which occurred August 2, 1939. (See page 208.)

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXVI JULY, 1948 No. 6

Dr. H. Spencer Lewis (Frontispiece) 201
Thought of the Month: Being True to Yourself—Part Two 204
In Memoriam 208
The Divine Law of Compensation 209
Cathedral Contacts: Change and Destiny 212
Symbolism in Legends 214
New World Hope 217
What Is Christ Consciousness? Lesson Two 222
The Aesthetics of Chemistry 225
Sanctum Musings: Mysticism—Part One 227
As Science Sees It 228
Temple Echoes 234
No Other Gods 236
Ancient Indian Culture (Illustration) 237

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THE THOUGHT OF THE MONTH

BEING TRUE TO YOURSELF

By THE IMPERATOR

PART TWO

PRESUMING that one *knows* which society is perpetuating the transcendent and proved ideals which have moved mankind forward, what should be the individual's contribution to that society? Superficially it would seem that it is only incumbent upon a citizen to adhere conscientiously to the enacted laws of his society. However, we have shown that the personal conduct of individuals in congested modern society often obstructs its basic principles. The individual, therefore, has the added responsibility of good deportment.

This proper conduct must be so *basic* in human relations that it is applicable no matter what may be the political ideals of the state of which the individual is a citizen. We may look upon it in this manner: If humans are to live together, if each man is not to be compelled to look upon his neighbor as a menace to his personal existence, then it is essential that certain behavior be observed by all. Such behavior or rules compose our *ethical relations*. We reiterate that they must compose the substratum of human relations. If they are of such nature that a transition of customs or environment will drastically change them, then they are of little value to an ever-changing society.

What can we set down as *right* and *wrong* that is not made obsolete by time? There are certain elements of character, of human conduct, that have had merit in every era of history. Logically, until it is proved that they are no longer applicable, they should govern the personal conduct of each human today and henceforth. The names by which these forms of conduct are known are common. Their definitions are frequently not intimate enough. Many persons fail to cultivate these latent tendencies in their own characters because they do not recognize them by the formal description the world has given them. I have known individuals to guffaw at a high-flown exposition of ethical conduct because the intellectual aspects of the same were not intimately associated with their actual conduct and experiences. However, those same persons who ridiculed the description would, in some personal matter, exhibit the same conduct because, in fact, it was inherent in their character. They were individually ethical but failed to subscribe to the ethical code because its presentation was foreign to their feelings.

Ethical Requirements

One of these basic ethical requirements is *loyalty*. The primary motivation of loyalty is *devotion to an esteem*. All of us develop esteem or respect for people, causes and ideas. This recognition is born out of the personal values which we place upon these things. I hold a person in esteem because I regard something about his character, conduct, or ability of considerable worth to me. I am devoted to that which I value. It attracts all my personal pow-

The Rosicrucian Digest July 1948

ers. I have an affection for that which I value. I wish to protect it against attack or any curtailment of whatever functions it may have. If I love animals, I shall hold in high esteem any cause which attempts to protect them from abuse. This esteem elicits a devotion from me. It receives the full force of my emotional nature. That which I esteem becomes an integral part of the nature of self—my being and its interests.

Is any man, then, really devoid of loyalty? Does not everyone have a devotion to *some* esteem? Is it not natural to defend what we value? Each of us displays loyalty of a kind. Where loyalty is needed, unfortunately it is often absent. This is because the regard or esteem is not sufficient to sustain it. We cannot pledge loyalty to something where one has the wrong conception of its worth. There can be no loyalty to country or the ideals of society, if the individual cannot have inculcated within him a real appreciation of their worth to him as an individual. Loyalty is, in one sense, like the sensations of pleasure. It has to be aroused within us. It cannot be taught or rationalized. Unless one is emotionally moved by the object of his loyalty, he will not display that virtue.

It is possible to have wrong emotional attachments. We can erroneously have an affection for that which may destroy us. Loyalty can thus be *misplaced.* To be loyal to that which is unworthy can defeat society. Consequently, it is necessary for each of us to evaluate those things which hold a central place in our devotion and to which we are loyal. Our devotion represents the most altruistic aspect of our nature. We are willing to sacrifice and endure hardships for that to which we are loyal. An object of our loyalty should, therefore, be equal to that exalted expression of self of which the devotion or loyalty consists.

Another ethical requirement of each member of society is *truthfulness.* Like all ethical values, it has a practical advantage to the individual. Truthfulness is not a matter of indulging in some form of conduct or behavior because of conventions or social custom. There are benefits which directly redound to the one who is truthful. Without going into a lengthy metaphysical abstraction on the nature of *truth,* we can define truth as that which has the quality of reality to us. What we perceive as the *real* nature of anything is true to us. I cannot thoroughly accept any proposition or any experience as true, if to me it appears to have some illusionary quality. Whatever has the corroboration of my sense data and my reason is real. Therefore, to me at least it is true.

The real or the true provides us with a sense of confidence. We are thus able to respond to the nature of the experience with some assurance. If we have no uncertainty about the nature of a reality, we are confident as to what our relations to it should be. In every human endeavor we strive for the truth, the reality of our experience. We dislike self-deception because of the doubt, anxiety, and fears which it engenders within us. It must be patent to each of us that we need a truthful relationship with other members of society. We must have reliance on the reality, the exactitude of their statement and actions for our own welfare.

To encourage other than truthfulness, would leave each of us at the mercy of *uncertainty.* Likewise, if we are untruthful, we destroy the confidence that others have in us. Untruth, then, disintegrates society. If man becomes suspicious of his neighbor, there can be no mutual cooperation because there is no common ground for agreement. There is nothing that could be the same to any number of men.

Another necessary contribution to society by the individual is *courage.* From the psychological and physiological point of view, there are several explanations for the nature of courage. Courage manifests as the absence of fear. In instances that have no cause to provoke the emotion of fear, is one really courageous? If one does not react to those stimuli which induce fear in another, he most certainly cannot be considered courageous, no matter how he acts. Courage must of necessity be the suppression of the emotion of fear. Therefore, only he who has first feared can be courageous. One of a high sensitivity and emotional nature with a vivid imagination, who may see in a combination of circumstances the potentiality of danger and yet compels himself to

meet these circumstances, is courageous. Normally, courage arises from interposing the will and making dominant an idea that conflicts with the causes of fear. This determination causes certain glandular reactions such as the adrenal, which further serve as a stimulus. The individual is thus able to make himself partially impervious to those sensations which induced the fear. Courage is then partial self-hypnosis and is also a glandular stimulus.

Knowledge and understanding of the use of reason serve the cause of courage. They do not necessarily induce it, but they obviate fear. One who acts where another fears to do so may not, as we have noted, be courageous. It may be that he is devoid of fear through *understanding*. White men who penetrate a remote valley in some South American country, into which the natives will not venture, are not necessarily courageous. The natives may have superstitious beliefs that the area is inhabited by "evil spirits" or by demons from another world. The natives may point to certain phenomena as evidence of their convictions. The white man *knows* that such phenomena are a consequence of natural forces. He does not entertain the fears of the natives and so his act of penetrating into the remote region is not indicative of courage. He experiences no emotional conflict with fear from which courage would emerge as the victor.

Hypocrisy and Honesty

If a member of society impliedly subscribes to its tenets, its customs and practices, and yet will not defend them when they are in danger, he is a hypocrite, a menace to civilization. Many a worthy cause has been defeated in a crisis for want of the vigorous support of those who have given it "lip allegiance." Two things account for such an attitude. First, as noted, there is a lack of loyalty. The object or cause is not held in sufficient esteem so as to exact the necessary devotion to it. Second, psychological strength or stimulus must be had from a thorough understanding of the particular tenets of society. There must be that perspicuity which leaves no cloud of doubt surrounding the purpose. Something which is quite comprehensible to us is that which is seen in its real light. If it is worthy, we are then fortified by the truth of its nature. It becomes a dominant idea which instills confidence and engenders the necessary courage to surmount fear.

Many persons retreat from issues involving their affiliations in the religious, social, or political world only because they actually have not a thorough understanding of that which they have been supporting. They have no real convictions and are not able to put down the fears which attacks may cause. The admonishment to have "the courage of your convictions" is really not necessary. If one has the convictions through understanding of his relations to the various elements of society, courage follows as a natural consequence. That of which we are convinced we believe to be real or true. That which we accept as true evokes our devotion. That for which we have affection dominates our emotional nature and so it always has our courageous support.

Just what is meant by *honesty*? It is still another of the ethical relations incumbent upon each member of society. Society often condemns individuals as dishonest, who actually do not consider themselves as such. Philosophically, honesty involves the subject of possessions and ownership. I am not dishonest if I take what is my possession or right. Obviously, then, honesty is dependent upon the proper definition of the rights of the individual. Society often inadvertently makes dishonest men. If it enacts laws which are not equal to the average level of intelligence and experience of its members, then it will create, by its own standards, dishonest persons. To tell a man that certain objects are not his, which by custom and common reason logically appear to be so, is to put him in the position of probably becoming dishonest. It may compel him to seize what he believes to be his right and thus he may technically become a thief.

As has been explained in the Rosicrucian teachings, mystically no man possesses anything as an *absolute* right. No matter what we pay our fellows for a product, we are still indebted to the Cosmic for the elements that went into it. Therefore, Cosmically or from the

mystical point of view, we have no absolute ownership in anything. No one has compensated nature for the minerals, timber, chemicals, or innumerable other things which come from our earth and which compose that which we use. No one has compensated the Cosmic for the inspiration which comes to the inventor, the designer or organizer who brings forth that which man declares is new. We may pay each other for the service we render ourselves. We pay one to design a device, another to take out the ore, others to transport the various parts that go into it, and still others to assemble them. Our compensation to each other gives the individual the *legal* privilege to use these things. It does not, mystically, give us exclusive right to own it as against all nature. Mystically, we are but lessees of what we "own." The Cosmic title to an idea or a commodity never passes to us.

From a sociological point of view, we have no right, as among men, to possess that which deprives another or others of their means of livelihood, of the exercise of their natural functions or the enjoyment of the privileges and benefits of society. The underlying premise here is, *that which all men need is no man's property*. If all men are dependent upon some substance or condition, then for any individual or group to lay claim to them exclusively is to deprive others of what is rightfully theirs.

This is not meant to imply that one has the right to seize the chattels of another merely because that individual will not be deprived of a livelihood or the enjoyment of society by doing so. The law does protect, in most nations, the possessions of the individual. However, when such laws run counter to the premise above given, they must be considered socially and logically dishonest. To himself no individual can justify as honest that conduct which causes him to deprive others of what is theirs as much as his.

Moral Values

It may appear that we have termed in all of the foregoing, as ethical relations, certain kinds of conduct which are usually included in the category of "moral values." Ordinarily, ethical relations are considered rules of conduct that arise from environment and custom rather than as a result of spiritual or subjective impulses. However, we stated at first that the ethical relations, which we were considering, would be those which have had *permanence* and are not affected by social changes. Only such could constitute valuable contributions on the part of the individual to society. Such ethical relations or qualities of behavior have admittedly likewise been identified with the moral sense and with religious precepts. However, there also have been superimposed upon the moral values many religious dogmatic restrictions which do not fully have the personal convictions of the people. They are the result of religious compulsion. They are frequently disregarded without any apparent serious consequence to the individual other than the censorship of the religious sect which advocated them. The individual experiences no retribution from one or more violations of such proclaimed moral code. Thus he comes to disregard others which are, in fact, true moral values and basic to human welfare. It is for this reason that we have separated from the moral category those that are absolutely essential to the furtherance of an enlightened society. They are to be followed by the individual because of their *practical* advantages rather than because of theological dictation and compulsion.

Each individual may conceive of ethical relations other than the few we have expounded here. He can be certain that they have lasting qualities if they make for *harmony* among men. They must be considered in the light of human accord rather than as serving any particular set of objectives or actions. Further, is not an endeavor to harmonize human relations, after all, akin to following *true* moral dictates? Does not all real religion strive to cause man to act as he interprets from within the Divine purpose? Let us remember that society begins with each of us and must rise and fall upon our own acts. As Dr. H. Spencer Lewis, late Imperator of the Rosicrucian Order, AMORC, so aptly said: "No activity on the part of man or a group of men can become any greater than the thinking mind and consciousness of the people who are back of the movement."

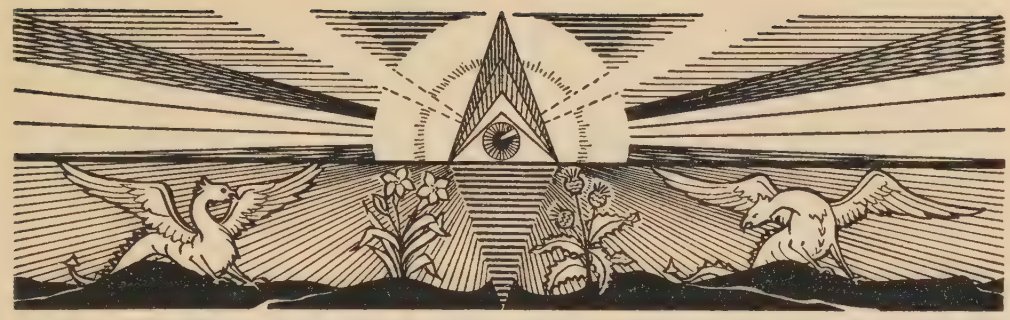
In Memoriam

WHAT makes a big man? Certainly it is more than stature. Many lumbering individuals, who assume the proportions of giants, have intellects and outlooks on life that border on what anthropologists describe as the mental capacity of the Neanderthal Man. Many an individual, who can flex bulging biceps, cannot give forth even a simple *original* idea. Bigness, then, is a quality that has reference to more than the physical characteristics of a human. An ebullient personality, a keen mind, and an excellent sense of justice are impressions of bigness associated with an individual which remain long after the physical proportions may be forgotten.

It is such humanitarian and intellectual qualities that caused the late Imperator, Dr. H. Spencer Lewis, to be ranked as *prominent* in the mystical and philosophical world. He was humble in manner, most democratic in his approach. A few minutes in his presence impressed the listener with the *simple greatness* of the man.

Dr. Lewis had the unique ability of transmitting his personality to his writings so that all who read and studied his works came to know him as intimately as a friend of long standing. This personality lives on in the teachings of the A.M.O.R.C., for which he gave his life.

As is the custom on each August 2, the *anniversary* of his transition, all offices of the Order are closed in memory of Dr. H. Spencer Lewis. At exactly 3:15 p.m. (4:15 Pacific Daylight Time), which is the hour of his transition, a brief ceremony and a three-minute period of meditation will be held in the Amenhotep Shrine in Rosicrucian Park, where the ashes of his earthly remains are interred. All Rosicrucian members are asked, at an hour in their locality exactly corresponding to the above time, to participate in this three-minute period of meditation honoring the memory of Dr. Lewis. It is suggested that you mark the date and hour on your calendar.



The Divine Law of Compensation

By Dr. H. Spencer Lewis, F.R.C.

(From *The American Rosae Crucis*—April, 1916)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Imperator, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.

S CERTAINLY and surely as light dispels darkness and the planets move with exactness in their orbits, so does the immutable, Divine Law of Compensation operate in the affairs of man as well as of nature.

"As ye sow, so shall ye reap," is only part of this law. It should also be said that as ye fail to sow, so shall ye fail to reap, and that which ye would sow if opportunity permitted shall be reaped in the same measure as was the strength of the desire.

The Law is simple in its fundamentals. The conservation of all natural forces and of nature itself will demonstrate the material manifestations of the Law.

Had it been possible to have weighed every ounce of earth and water on this planet 5,000 years ago or 5,000,000 years ago, and to do so this year, one would find that there has been no change made in the amount of earth or water in the interim. Yet coal has been extracted from the crust of the globe by thousands of tons monthly and consumed and reduced to a less bulky and less weighty substance. Heavy, massive trees—entire forests—are cut down and reduced to fine, light-weight ashes each month. Oil and water have been drawn from this sphere and consumed without leaving a material residue. Why then has not the earth—this old planet—become lighter in weight?

It is an interesting speculation, but ere one ponders long, one is confronted with the almost incomprehensible fact —that the Law of Compensation, working through the laws of conservation, brings about an EQUALIZATION, a restoration, and an actual, material compensation. For every ounce of matter apparently destroyed, nature provides an ounce of apparently new matter. Thus equalization is ever active.

The same Law operates in the immaterial world. The Law of the Conservation of Energy is a well-recognized law of physics. Energy, like matter, is never destroyed or lessened in its correct measure. Energy may be changed in its nature, in its physical form, in its manifestation to our objective faculties, but in reality its existence remains.

One of the most potent forms of energy most commonly considered as a force, is electricity. In our homes certain mechanical meters measure the amount of electricity consumed in producing light or power. These meters proclaim that we have consumed, actually used and destroyed, so many units of the power, for which we are asked to pay—to make compensation.

In truth, the electricity utilized in producing electric lights is neither consumed nor destroyed. The meters register the number of units or amount of current power, or energy, which passes through them. This current reaches the fixtures, enters the electric bulb, and there is transformed into another form of energy or force—light vibrations. These vibrations are just as powerful, just as forceful and energized in their way, as were the units of the electric current from which they were derived. And, like unto the electric units these light vibrations—units of light—can also be measured and registered.

We may boil water until a quart, or gallon, is changed into steam which rises into the air, condenses into thin vapor, and disappears into nothingness —seemingly! But we have not destroyed the water, nor has it lost any of its power. One gallon of water passing over a rock and falling upon the paddles of the mill wheel acts as a power, a force, to turn the wheel some measurable fraction. In boiling the water we destroy neither its material existence nor any power resident within it. That same gallon of water when turned into steam in a proper container, with certain mechanical features, will exert its power and energy in any directed channel, and perhaps more forcibly and efficiently than in turning the mill wheel.

And as the steam passes off into the air its seeming disappearance is due to its condensation into small particles, infinitesimal drops of water, a veritable mist of moisture, which drops to earth and finds its way to the larger bodies of water. Thereby water returns to water and the Law of Compensation is satisfied.

The Affairs of Men

And man, who is both material and immaterial, natural and supernatural, matter and spirit, is subject to these same laws.

It is given unto man to perform and fulfill a certain function in this world. Like unto substance and energy, man is subject to the Laws of Compensation and Conservation.

It was decreed by God that man should live. God gave to man the ability, the power, the energy, to utilize the products of nature to maintain life. He gave to man the first breath of life, but demands that the second breath shall be earned. In exchange for the life force which God placed in man, man shall give back to nature an equal amount of force, or energy. And—so decrees the Law—as man gives unto nature, as he compensates nature, so shall nature compensate man.

Man is created in material form with Divine power and energy. He is created perfect. If his gradual development—either before or after birth—is imperfect or defective, it is because the Law of Compensation makes it so. Imperfect man—imperfect creation of any kind—in material form, is the result of imperfect production of man.

The ideal man is created to work and return—compensate—for all that God provides in nature. If man, for one hour, for one day or one month, fails to carry out his obligations, he is made to compensate, through suffering. If man does not compensate WILLINGLY in one way, he is COMPELLED to compensate in another.

When man fails to return the good things to nature which he can give, when he fails to use his power, his abilities, to produce a compensation to nature, or to man, for what he has received, he will no longer receive from God, from nature or man.

Man shall be happy, joyful, and cheerful. He shall likewise make others happy, joyful, and cheerful, for what joy and cheer he has received. If he fails to pay his obligations, joy and cheer will come no more to him. If in return he gives, produces, instills, SOWS sorrow, sadness, grief, misery, and anxiety, he shall in turn receive, REAP sorrow, sadness, grief, misery, and so on.

Nature works and manifests through exact, Infinite, ever-perfect laws, rules and operation. If man violates, willfully, any of these laws, nature rebukes him, repays him, compensates him, with the suffering from his acts. If man, unmindful, violates any law of nature, nature in return teaches him the great lesson of compensation, through a practical demonstration of her inviolate rights.

If man is blessed at birth, or suddenly, or slowly, thereafter, with wealth—

material wealth—nature expects that in the USE OF IT man shall compensate nature and produce in others, AND FOR OTHERS, that blessing which he has received. If man fails to make proper compensation, nature will deny unto him complete and final joy from his wealth.

Man Shall Not Give His Wealth

It is interesting, in this respect, to note what Rosicrucianism teaches in regard to the illogical claims of fanatical socialism. I will diverge and touch on this important point, for while Rosicrucians are active workers for the principles of universal brotherhood, and believe in many of the present-day doctrines of cooperative activities, they do not tolerate the unreasonable demands of the aggressive Socialists who ask that "he who has shall divide!"

Brother William H. Hile, in his great, SYMBOLICAL and captivating book, *The Ostrich for the Defence*, says:

"Learn to serve thyself and in doing so thou shalt serve others; learn to love and love shall be returned to thee; fellowship between men and man's oneness with God—such precepts and thoughts are to sum up the religion of Tomorrow."

In that one thought "Learn to serve thyself and in doing so thou shalt serve others," is the whole key to the problem of the disposition of one's abundant material blessings.

Regardless of the cause of one's fortunate position in life—whether through planetary influences one is born wealthy or suddenly acquires wealth, or whether he obtains it through personal endeavor, by the "sweat of the brow," it is a fact that wealth—material possessions in abundance over one's actual necessities—is given to one for a definite purpose. It is a compensation from God and nature to mankind that those who deserve it may be compensated. He unto whom the abundant wealth is given is selected to be the medium of distribution—the distributor of nature's compensation.

But—mind the Law—one cannot fulfill nature's demands by taking the abundance and giving it away, promiscuously or always even selectively. Nature cannot be compensated by dollars and cents. These things are man-made mediums of joy, happiness, sustenance, and so forth. But nature demands that the requisites, not the medium, shall be returned as compensation.

"Serve thyself and in doing so thou shalt serve others." Nature intends that those who HAVE shall use what they have to produce for others who have not.

To serve others does not mean to give lavishly right and left, neither does it mean to, through discrimination, judge our fellow men. To do good for others must be done through the road of self-help, to assist the individual to self-reliance by easing and relieving the mind of the burden pressing upon it.

If a man so disposes of, or UTILIZES, his wealth that he serves himself WELL, he will serve others well.

The miser who disregards the great Law and hoards his abundant blessings, clings to his wealth and spends not, is denying to nature her just compensation. He is holding great riches—life, food, shelter, money—selfishly, refusing to make a return. Nature, however—through the law of conservation—is not cheated, but the miser is cheated. He shall pass on, without the true happiness and joy that might have been, while his wealth will remain—hidden, perhaps, for years—to compensate eventually those who deserve.

Another man may suddenly come upon this hoarded, hidden wealth. He may be a laborer whose toil unearths the fortune in the bowels of the earth where it was buried. Shall he feel free of the duty of compensation? Is he not to be the medium for giving unto others the compensation which the former possessor failed to give with this wealth? Or, is he truly an individual freed from all debt to God, nature and man, and therefore, entitled to a selfish possession of this money?

Or, if a relative of the miser acquires the accumulated, hoarded wealth by process of law or by testament, is he, too, free from all obligations to God, nature, and man?

One will not find the answer to these questions in the demand that man "divide his money with those who have not."

(Continued on Page 233)

The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefits of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. *(Please state whether member or not—this is important.)*

CHANGE AND DESTINY

ONE factor of life, which is obvious even to the least observant individual, is the factor of change. No two moments are exactly alike, and outside the span of individual life no two manifestations of life are identical. Biology has established, as a working hypothesis, the idea that mutation is closely connected with the evolutionary theory. These are subtle changes taking place in the over-all manifestation of life and giving existence to the formation of species and to the change that is a part of the allover evolutionary system of life.

So closely is change a part of being that it is an attribute of living. Nothing can remain static. Manifestations of life, whether in the human being or elsewhere, do not stand still. It is not necessary that we agree insofar as the theories and principles are concerned regarding the beginning and the end of life, but upon whatever we base our viewpoint we cannot ignore that life itself is changing consistently, and whatever the end may be it is obvious that that end cannot be attained without even more change.

In the life of the individual human being we have learned that we cannot stand still. We go backward or we go ahead. It is as if life were a constant uphill pull. We can maintain the momentum ourselves to move upward on

The Rosicrucian Digest July 1948

this grade of life, but if we stop we gradually slip backward—we cannot go on. This is further illustrated in the field of biology when changes have been made in plant and animal life by artificial and directed propagation. Flowers have been made to bloom at different times of the year, to evolve more elaborate colorations, but leave such a plant alone, put it back in its native environment and gradually it eases itself back into a state comparable to that of its ancestors. The plant will go ahead provided the proper environment, even if artificial, is established, and it will go backward if left alone. Under no circumstances will it stand still.

In the accumulation of knowledge and information man is in the same position. The knowledge which constitutes his background in history consists of the factors that make up his concept of science, philosophy, and religion. These factors can be vital if they grow. If man, because of his expanding consciousness of each thing learned, continues to grow, then each phase of discovery, each new item of knowledge is a marker in the progress or continuance of change. As in the life of a plant, however, if we accept any one of these markers as permanent or fixed, then we, too, may imagine that we have become fixed into a static state. Actually, as soon as we have tried to anchor ourselves to a permanent post or position, we gradually begin to slip back. Other factors rush past us so quickly that it may take a little time to realize that we are becoming more fixed in our ideas and that we are actually working against the very principle of life itself, which is change.

Not only in life but also in everything that makes up our environment must we be aware of this condition of change. We must continue our research in the field of science. We must, by studying the results of the knowledge so obtained, build a philosophy that will guide us in the adaptations of scientific knowledge to our being. In our attempt to relate ourselves to a Supreme Intelligence or Being, we must constantly be aware that here, too, is change, that as man's knowledge grows so does his concept of God expand. Therefore, while God is infinite and unchanging, nevertheless he is not today what he was yesterday, insofar as man is concerned.

No worth-while or vital science, philosophy or religion, is completely a closed matter in the pages of its own research or writings. If the meaning and full import of our scientific, philosophical, or religious knowledge is confined to journals, textbooks, and creeds, then these studies have become as fixed as the printing on the pages which represent them, and they no longer serve the purpose of a vital incentive to the continuation of growth and change in life. Knowledge and our application of it, the steps which we make in arriving at scientific theories, philosophical concepts of life, or religious beliefs, do not cease growing like a body and decline into old age and death. Destiny is a continuous change. Whether or not we would prefer to rest by the side of the road of life cannot be the deciding factor. We must go on, and we can go on in confidence that the broadening horizon of knowledge which man may glimpse is only a segment of the horizon which encompasses the Supreme Intelligence of the universe. These same thoughts were well expressed by Walt Whitman in the lines:

This day before dawn I ascended a hill and look'd at the crowded heaven,

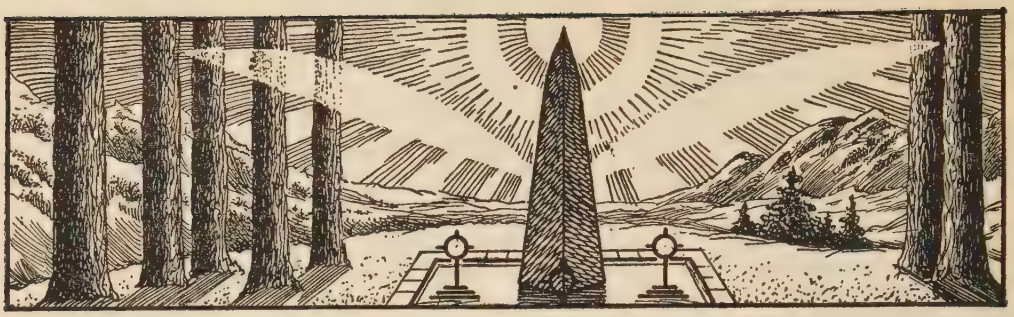
And I said to my spirit, When we become the enfolders of those orbs, and the pleasure and knowledge of everything in them, shall we be fill'd and satisfied then?

And my spirit said, No, we but level that lift to pass and continue beyond.

DAYLIGHT SAVING TIME

This is to advise our members and readers that California is now observing Daylight Saving Time, which is *one hour in advance* of Pacific Standard Time.

Therefore, in calculating any special time schedule with AMORC in regard to your Rosicrucian studies or other matters, *please keep this difference in time in mind.*



Symbolism in Legends

By Percy Pigott, F.R.C.

The Lady of Shallot was imprisoned in a tower. All she knew of the world she lived in was the small fragment that was reflected in her mirror. She occupied herself with weaving — continually weaving. As she weaved she looked at the many reflections appearing and disappearing in the mirror before her. One day, still in her mirror, she saw Sir Lancelot. Sir Lancelot was the most renowned knight of King Arthur's court. He was riding his beautifully caparisoned horse among the cornfields below. She cried out, "I am well nigh sick of shadows!" Then she looked out of her window. As she did so the mirror cracked and she died. She was taken to many-towered Camelot, the sacred city of the Arthurian legends.

The tower is the flesh in which we all are imprisoned. The mirror is consciousness through which "we see as through a glass darkly" a small section of God's consciousness. It is there we weave the web of our destiny, that is, our karma. There also with our distorted vision we weave many theories and religious doctrines. When we contact reality the mirror breaks. We have no further need of its services. Henceforth we dwell in the palace of the king at many-towered Camelot.

This is symbolism, for a symbol is the visible sign of an invisible reality. When the Lady of Shallot cried in desperation: "I am well nigh sick of shadows," it was the same cry as that of the Chela in the sacred books of India when he prays, "From the unreal lead me to the real." It is because they symbolize some universal truth that mythologies and national legends have preserved their appeal during so many centuries. Those who respond to these stories, experience an inner illumination, even though their outer consciousness may not always be aware of it. They recognize a universal truth of which perhaps even the original authors, if there ever were any original authors, may not have been aware. Similarly Prometheus bound to a rock, symbolizes spirit bound to matter.

There is a story in the Vedas of how the angels of light—*devas* they are called in India—once almost despaired of overcoming the demons of darkness. They told great Brahma of their plight and asked for his advice. "Go ye," said Brahma, "and make an alliance with the demons. Suggest to them that you both churn the ocean together." This they accordingly did. As they looked across the axle at their erstwhile enemies pushing in the opposite direction and apparently opposing them, who should they see but Great Brahma himself seated serenely in the center, indifferent alike to the angels of light and to the angels of darkness.

This seems to be a fantastic story, but it symbolizes a truth deep as creation. A truth veiled to the many and revealed to the few. It is this: There is no evil. There could not be happiness

in heaven, as there is, if the evil on earth were real. The opposition of the demons was illusion. Both demons and devas played their part in churning the ocean, the ocean of human emotion which ever is being churned by the two opposites, *good* and *evil*. Each group in conflict think it would be better if they had everything entirely to themselves. It is not so. Each is necessary to the other because each is the opposite of the other. In the story, Brahma was lord of the righteous as well as of the unrighteous. The rain falls upon the just and upon the unjust. It was Krishna, another great Indian teacher, who said, speaking with Cosmic consciousness: "I am the gambling of the cheat as well as the splendour of splendid things."

That which we call *evil* is ignorance; hence the maxim: "Resist not evil." The evildoer does not want punishing, and often not even thwarting, but instructing. If an army of cannibals invaded our country and made an effort to eat us, we should not call them wicked; we should defend ourselves and say, "Poor things, they know no better." Neither did Hitler. Each faction thinks they would obtain, if not happiness, at least some satisfaction from war and violence. Why do we regard the Nazis as wicked and the cannibals as only mistaken? When we call our enemies *wicked* it means that we fear them.

Antiquity Speaks

The Bible, written by mystics, is replete with symbolism, much more helpful than its history, which is often questionable. The tree of knowledge of good and evil, of which Eve partook and then explained to Adam its sweetness, was the key which opened the portal of the sense world, the world of illusion, the objective mind. Eden symbolizes man's happy dwelling place before he descended into matter.

The story of the Hebrews in Egypt has been taken to symbolize life on the material plane. There is a saying, "Egypt is my fleshpot." The Hebrews strove to dominate, and succeeded in dominating, the flesh. This is mankind rising above his animal nature. He sets out for the promised land. Similarly the Pandavas, the heroes of the great battle on the plains of Kurukshetra as related in the Mahabharata, after their victory set out for the land of the North, where the gods were dwelling. It was not an easy journey. At times the Hebrew people looked back rather longingly to the gods of Egypt, that is to the illusions of the senses. They were aided by divine intelligence. They received manna from heaven and water from the rock and were given a code of law with which to control their lives and guide their statecraft. They built their sacred ark and carried it across the river of Jordan (the threshold). The walls of Jericho crumbled before their spiritual weapons. They overcame their enemies, the guardian of the threshold, and entered into their divine heritage.

The parables of Jesus have always a symbolical interpretation which is deeper than the surface meaning. The very popular parable of the prodigal, like the Garden of Eden, has been taken to represent man, even before he started his long struggle on the material plane. Man sinks low. He eats of the husks upon which the swine fed. His animal nature dominates him. He remembers his father's house. He returns. He is seen coming while yet far away. (All are observed, as they return to their Father's house.) This is the significant incident of the parable: he is "feasted" with the fatted calf. Never was his brother, who had remained dutifully at home, so honored. Man in the fullness of his powers, despite the degradations through which he may have passed, is greater than the angels who have never descended into matter.

The lamps which the wise virgins tended and the foolish ones neglected is the inner light which needs sustenance and care, in order to illuminate our path to the wedding feast. The foolish virgins tried, but failed, to borrow from the wise. It is no use asking the wise, even an ancient church, to enlighten your path to the feast. Each must develop his own inner light, he cannot use that of another. The wedding feast is the same as that to which Christian Rosenkreuz was invited. We notice that the cry heralding the bridegroom's approach was heard at midnight. It followed the dark night of the soul. The marriage was the union of the individual with the whole, of the mortal with the divine.

Many of the gospel incidents as well as the parables should be treated symbolically. It is not likely that Jesus allowed an army of demons to drive a herd of swine over the cliff edge. It was unlike Him. It is certainly true that all who allow themselves to be possessed by a demon of violence are hurled by it to their own destruction. (Witness the Nazis.)

Water symbolizes the emotions. We observed *that* in the story of Brahma and the devas. When Jesus calmed the storm at sea, it was by means of the Christ principle within. It can always quiet the panic-stricken emotions. The use of the word *temple*, we are definitely told, signifies the body of man. King Solomon's temple is symbolical. It is at once the temple of man, and, man being the microcosm of the macrocosm, it is also the universe.

Folklore

Even our seemingly fanciful stories frequently reveal hidden truths symbolized in the narrative. The sleeping beauty is awakened by the kiss of the fairy prince. This again is the mystic marriage. The sleep to which the princess, and all the servants of the castle, were subjected, is the sleep of spirit in matter. The story of Beauty and the Beast seems to indicate that we may actually be living with the divine prince and fail to recognize him.

Consider "Jack and the Beanstalk." Jack lived with his mother and both were very poor. One day he climbed up the beanstalk outside their cottage. He arrived at a new country. Here he found a magnificent castle. He outwitted the giant who guarded its portal. He entered. He found a fabulous treasure. He carried it away. The ogre chased him. But he reached the beanstalk and descended to his home. The treasure is the treasure within our minds. It is the hidden treasure, the philosopher's stone, the pearl of great price, the elixir of life, the lost sheep which the shepherd sought, the secret of transmutation, even the Holy Grail. The ogre is the Terror of the Threshold.

The symbolism of nature corroborates the symbolism of the sacred writings and our folklore. Symbolism in fact is the natural and universal language. It is therefore used by nature and by those writers who write for all nations, and tongues and centuries. That the priceless treasure is within is proclaimed by Nature in that all her miracles are performed within. The child is conceived within. The oak is within the acorn. The seed grows within the earth and the sap is within the tree. The vital organs are within the body. The precious metals are within the earth. The pearl is within the oyster and the oyster is within the sea. The perfume is within the rose, the grain of corn is within the ear. Even man, instinctively following a law the full significance of which few realize, in all his creations gives pre-eminent importance to the *within*. It is the inside of a house that makes a home. The sanctuary is within the church. The writing is within the covers of the book and the meaning is within the writing. The engine again is within the automobile. In the simplest domestic articles, this law is followed. It is the inside of the oven which cooks and the inside of the kettle which boils.

Yet thousands and thousands of individuals, men of business, politicians, professional men, even writers and artists, sometimes even saints, have spent years, occasionally a lifetime, in an endeavor to realize the happiness they seek by enforcing an alteration of their circumstances, of their environment. It is only after repeated failures, falls, disappointments, humiliations, chagrins, and despairs that they awaken to the fact that if they control the mind within, environment, the symbol of the inner, adjusts itself.

Invisible Realities

The sun in its annual path through its twelve houses symbolizes the birth, crucifixion, resurrection, and ascension of the gospel story. The divine child is born when the sun is at its lowest point, namely at the winter solstice. He grows in stature till he reaches the equator. When he crosses the line we say he is crucified. When he enters our northern hemisphere at the spring equinox we say he is risen. He ascends into the highest point of the heavens which he

(Continued on Page 221)

New World Hope

WHAT UNESCO AIMS TO ACCOMPLISH

By FRANCES VEJTASA, F.R.C.

THE goal of the United Nations Educational, Scientific and Cultural Organization (Unesco) is PEACE and SECURITY. Its hope is in the people. For the first time in the history of the world, as it is known today, the search for the solution of conflicts among men is being focused on the "grass roots," the varied and humble beginnings of humanity. To the recent, as well as first, Pacific Regional Conference of UNESCO, held at San Francisco, the delegates came 3,000 strong. I was one of the multitude. Represented were seven Western states, Hawaii and Alaska, but that was not all. There was represented the population in its entirety: the races, the creeds, the trades, the professions, the schools, and the colleges, the young and the old. In the over-all consciousness constituting this gathering, there was sensed the fullness of living. Beyond the surface of objective existence, the voice of the human element was being called into consultation, was asked to speak. The session was tense with importance and with pride of appreciation and recognition. At the opening and warmly colorful incident when the Hawaiian delegates slipped leis of delicately petaled rhododendrons about the shoulders of the United States presiding officers and kissed them on the cheek, racial differences melted into oblivion.

During the work conferences, various and pointed were the challenges aimed at the assembled delegates for their consideration and solution. Each problem was driven home, directed to the individual mind as a personal duty. The campfire girl, the boy scout, the high school student, the teacher, the doctor, the chemist, the psychologist, the G.I., the seasoned politician, and the world-minded statesman who had sat at the Berlin or London conferences listened alike to the keynote for action, recited from the preamble of the constitution of UNESCO: "Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed. . ."

In the analysis of the causes of human conflicts, the voices of youth brought hope and young vitality and surprising self-confidence and eagerness for action; among the underprivileged, and perhaps already middle-aged, there was the tension of emotion, as some racial or national problem came for discussion. This was their moment. At long last one could let his mind flow across racial and national boundaries and be heard. One sensed that perhaps there was some deep unexpressed reason involved beneath the speech, vibrating not in words but in the tone of the words. Then there was the steadying, tempered voice of self-assurance of the experienced, the world citizens.

However, not all sessions were devoted to world affairs. There were those

which searched in the humble beginnings: in the small schoolroom, in the child mind, in the underprivileged, in the one of the different race, in the one of the minority group; in distorted viewpoints and conflicting ideas. From the question of far spaces "Why are we unable to understand the Russian people? and why do they not understand us?" a descent was made to home ground: "Why do we not understand our own children? Why can't we get along with our immediate neighbor?"

Where can one search for this understanding? How can it be cultivated? UNESCO says that we are to make friends with people of other nations, but we have not yet learned how to be friendly with the man who lives next door to us. Our educated, prominent citizens are protesting that their children sit in the same classrooms with colored children. Our labor objects to working side by side with those of the Asiatic races. Our American Indians are crying out that they are mistreated. Our community leaders cannot come to an understanding to agree on local issues. And we individually blame everybody but ourselves. We see a perfection in ourselves that is not there. Such were the problems frankly offered with the hope of solution.

In this history-making session of UNESCO, group dynamics were used in the work conferences, which gave an opportunity for every delegate present to express his opinion, present his problem, or offer an idea for the solution of a problem. For example, six people in a row would turn their chairs and start a conversation with the six people behind them, a kind of neighborly over-the-fence gossip system, intended to break down reserve. This was done throughout the room, including some one hundred and fifty or two hundred people. Each group of twelve would select a spokesman, who would report the results of the discussion to the entire gathering, at the call of the presiding chairman.

The Search for a Common Level

Not all discussions were concerned with frustrations, however. There were some reports of overcoming and of achievements: Here and there a Negro teacher had been taken into a school system or elected as president of a Parent-Teacher Association, and "it was working out fine." The question arose as to why there was not a racial representation in so many of our clubs, leagues, and various organizations. There was nothing in the bylaws or constitution to prevent it, *no* of course not. Was not some one of another race qualified and worthy to be given an invitation? Why, yes, there should be. There ought to be. At least perhaps a guest speaker could be invited occasionally, from whom could be learned something more of his people, his race.

Enlightening were the remarks of a young college man who expressed the fact that he had attended both high school and college where students were of mixed races (Negroes, Asiatics, Jews) and that he had experienced no awareness of differences or intolerance. "It is the human element in people that counts," he stated, "and the human element in these various races is like ours; there is no difference. They study, work, are enthusiastic in athletics, in music, in dramatics. They act and feel as we do." When asked about the social activities—the school dances, and so forth—he thought a moment, and then answered, "In that they don't mix. They prefer their own. They seem to do it by instinct, and it seems right as they do it." In this observation, a more matured mind is also inclined to concur. Why should not a race remain pure in its evolution? Each perfecting its own qualities without an intermixture of another race. Each respecting the others' traits and characteristics. Each honoring the achievements of the other. Each holding to the beauty and strength of its own stratum, as do the colors of a rainbow and which yet form the perfection of the whole of a rainbow..

In spite of the ideas just presented, it is realized of course that the topic of racial intermarriages remains an open question of conflicting viewpoints.

Numerous were the suggestions from the grass-root levels for the removal of barriers among human beings, to search for some common level, to bind and to unify: an international day, a "meet our neighbors" night, the writing of articles and letters to newspapers, the holding of forum discussions, the encouragement of folk dancing and festi-

vals (bringing out native costumes, songs and music), the promoting of friendly correspondence clubs with other countries of the world, the training of high school students in actual participation of trying out various governmental methods, the popularizing of the study of more than one language even in our elementary schools, the establishing of UNESCO community councils to which anyone might be free to bring a problem—be it social, psychological, economic, or political—the writing of texts with an international viewpoint for the education of both parents and children in courtesy toward other humans, the inclusion of UNESCO courses in our school systems.

Noteworthy are some of the projects already tried: Courses in comparative journalism (A dozen or more papers are subscribed to. The contents of these are analyzed, compared, judged, praised or condemned.). Collective or individual demands upon the press for correct data on all issues and for sincerity in its presentation. The exchange of teachers as well as students with foreign countries. The adoption of schools, colleges, universities, and even of whole villages in war-devastated countries—feeding and clothing them, supplying their need for books and equipment. International exchange of scholarships. Exchange of speakers with various races or nations, by clubs and various organizations.

Surely such zeal and earnestness upon the part of human beings in the endeavor to gain an understanding of brother humanity must find some reward.

Some of the causes determined as being responsible for the distortion of truth and the disintegration of humanity were those of fear and insecurity, ignorance, propaganda, immature personalities, and the dramatizing and sensationalizing of evil rather than of good. This analysis gave birth to the question of: How may *peace* and *good* be made exciting, alluring, and dramatic? Quick and impromptu came many suggestions for solution: Honor and decorate peace heroes as were war heroes; educate our politicians; make constructive the application of music, the cinema, the press, the theater, the comic strips, cartoons, and the radio; and what about the Friendship Train?

Certain phraseology arose again and again before the conference as a challenging thought. I refer to statements, stimulating to philosophy, psychology, and psychiatry, such as *immature personalities*, the *local or community level*, the *national or international level of speech expression;* or ideas for self-analysis and self-responsibility: examine your conscience, look to yourself for a solution, cultivate a tone of voice and vocabulary that is safe to use anywhere without fear of creating misunderstanding or antagonism in the mind of another. The direct address to the delegate, "If you believe that a third world war is inevitable, you should have stayed at home."

What Can You Do?

Since every representative to the Pacific Conference undertook as his duty to spread some knowledge of UNESCO, even if only to five persons, the following information is offered:

Pronounce it, as people do all over the world, you-NES-co. It is an agency of the united or federated nations, an intergovernmental organization with permanent headquarters in Paris. Thirty-seven nations are now officially members. UNESCO has prepared for action a six-point program: (1) Reconstruction; (2) Communication; (3) Education; (4) Cultural Interchange; (5) Human and Social Relations; (6) Natural Sciences.

On the first point, much has already been accomplished; however, it might be well to explain that "UNESCO stimulates and coordinates aid to war-devastated countries in the rebuilding of educational, scientific, and cultural resources, in collaboration with the United Nations and with the help of voluntary organizations in member states."

To somewhat elucidate on the five remaining points, we quote from the "Digest of UNESCO Program for 1948":

(2) *Communication.* UNESCO will develop a center of information on international exchanges of persons, stimulate the increase of governmental and nongovernmental

exchange fellowships, administer a small number of UNESCO fellowships, take appropriate measures to remove barriers to the interchange of persons.

It will promote the production, distribution, and use of publications, films, and radio broadcasts on subjects related to UNESCO's aims in collaboration with the national commissions.

It will call a meeting in 1948 of radio program experts from 18 countries to consider the creation of an international radio network.

It will encourage creation of an international institute of the press and information to provide an international professional association for journalists and training opportunities.

It will promote coordination of bibliographic activities on an international scale, first through a survey of what is being done, and second by providing expert advice to member states on request.

It will assist in the creation of an international council of professional archivists to meet in 1948.

It will explore and experimentally apply a book-coupon scheme to facilitate the international exchange of books now impeded because of currency difficulties.

It will undertake publication in 1948 of a volume of essays prepared by international experts on the philosophical principles of human rights.

It will provide services for the international coordination of scientific, educational, and cultural publications.

It will stimulate international publications in fields of museums, humanistic studies, etc.

It will convene a meeting of experts in 1948 to consider bilateral and multilateral international agreements for the exchange of publications.

It will promote improvement of international copyright systems through surveys, meetings of experts, and participation in international conferences on copyright and seek the cooperation of member states in copyright matters.

(3) *Education.* UNESCO will call a meeting of university representatives to consider establishment of an international association of universities; continue work on the equivalence of university degrees, university education in international relations, and the establishment of international departments in universities.

It will on the basis of surveys and questionnaires, prepare recommendations to member states on the place of the arts, sciences, language studies, and technical training in general education.

(4) *Cultural Interchange.* UNESCO will support the establishment of an international theater institute.

It will lay the groundwork for the creation of an international music institute.

It will supply to journals and reviews articles within UNESCO's sphere of interest through an international pool of literature.

It will promote production of films to popularize the arts.

It will organize international round-table discussions of philosophers.

It will cooperate with nongovernmental international organizations in the field of philosophy and the humanities.

It will encourage international exchange of museum exhibitions.

(5) *Human and Social Relations.* UNESCO will promote the popularization of scientific developments and their implications for society; enlist the collaboration of national commissions and international, national, and local organizations in discussions and forums on this subject.

It will collect information and materials to be used in a world register of workers, institutes, activities, research resources, and physical facilities in selected fields of education, science, and culture.

(6) *Natural Sciences.* UNESCO will maintain field science cooperation offices in the Middle East, Far

East, Latin America, and possibly Southeast Asia to perform liaison tasks between the scientifically advanced countries and less developed regions.

It will convene a panel of experts in Latin America to advise UNESCO on the development of science in Latin America.

It will provide grants-in-aid to certain international scientific organizations.

It will make of UNESCO a world center of scientific liaison.

If after reading the above points, you wish to learn more, you may obtain informative literature by writing to: The United States National Commission for UNESCO, Department of State, Washington, D.C.; or since the *Rosicrucian Digest* is an international magazine and you who are now reading may be in a foreign country, you might wish to write to: The Director General, Unesco House, 19 Avenue Kléber, Paris XVI, France.

UNESCO so far receives its greatest support from the United States of America; however, this will not always be so, for other nations will gather strength as reconstruction continues. UNESCO offers to all peoples of all nations the opportunity of service toward world understanding and world peace. It plows the ground and in its work includes the grass-roots level of all humanity, in bringing together the peoples of the world. "You who have disintegrated the atom must now integrate humanity."

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SYMBOLS IN LEGENDS

(Continued from Page 216)

reaches at midsummer. From there he sends down to us his warmth and his light as on the Day of Pentecost.

It is possible to unveil many invisible realities by contemplating their visible symbols. Earth, the body, is negative and sensuous. It attracts, receives, retains and reproduces. Fire is the divine element. While all else naturally falls earthward, the flame is incessantly reaching to heaven. It is the one element in which no impurity can exist. Water, emotion, surges and subsides—it may be violent as a sea storm or peaceful as a lake in a mountain fastness. It runs and sings and ripples and then again it roars and moans and sighs.

Would you know what spirit is? Consider its symbol, the air. It was the wind which directed Christian Rosenkreuz to the wedding feast. The Holy Spirit on the Day of Pentecost was heralded by a rushing, mighty wind. The air, like spirit, is invisible, all-pervading, indestructible, invulnerable. It is free and unfettered. It is birthless, and deathless and changeless. It forms the breath of life. Give it intelligence and you have *spirit*.

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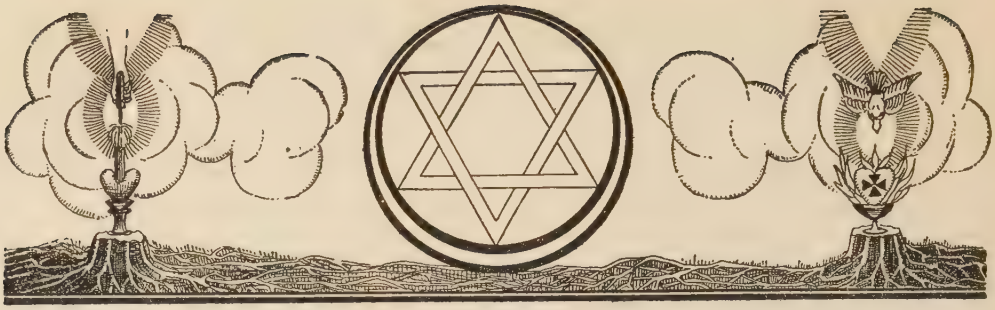
THE ABC OF SCIENCE

ELECTRONICS. The Greeks had a word for it; Ben Franklin came within an ace of revealing it; Thomas Edison put it to practical use; Albert Abrams applied it to healing—but it is still as new as tomorrow. . . .

In 1910, Albert Abrams demonstrated the basic relationship of the electron theory to the life processes, and ELECTRONIC MEDICINE was born.

—From *Electronic Medical Digest*—March-April, 1947.



What Is Christ Consciousness?

By Ralph M. Lewis, F.R.C.

LESSON TWO

HAT are some of the pristine teachings of Christ whereby the integrated consciousness, or the Christ Consciousness, may be attained? What are these teachings as distinct from theological dialectics and dogmas, and as free of ecclesiastic definitions? In character, Jesus was simple: he was simple in dress, simple in his speech, simple in his manner. He did not display any of the ostentation of the rabbinical prophets of his time or prior thereto. He did not adopt a sophisticated attitude, as did some of the learned men of his period. He exhibited a simple piety. He resorted to no abstract explanations as to the content or nature of goodness. He did, however, manifest charity to all, regardless of their level in society. He was unselfish in his acts, both to those who were friends and those who were foes. Concomitantly, he *demonstrated* the principles which he proclaimed. While he spoke of spiritual things and exhorted the people to follow spiritual precepts, in his personal conduct and life, he himself lived them. His words were also his deeds. The lack of hypocrisy is always distinguished by the exemplification of what one professes. Certainly no man is a hypocrite who does as he says; that is, remains true to himself. "By their fruits ye shall know them."

Christ's habiliment, the robes he wore, the long hair, the sandals, were not adapted to impress his followers, to distinguish him in physical appearance; but they were the custom and habiliment of his time. We can presume from the historical character of Jesus that if he lived *today*, unlike those who profess to represent him and his teachings, he would not distinguish himself in his dress or objective appearance from that of the people of our time. If a summation of all of Jesus' teachings was to be made, the triune elements of *piety*, *morality*, and *charity* would include all of them.

These three elements were not original with Jesus. Piety, morality, and charity were expounded in *Judaism* centuries before the time of Jesus, and formed the basis of philosophical and mystical teaching in the mystery schools for centuries prior to his time. But Jesus distinguished his teaching by deviating from a punctilious adherence to external rites. He did not impose a certain kind of formality or ritualism by which these things could only be known or practiced. He did not stylize them in philosophical terms. Rather, we can say that he humanized the values of piety, morality, and charity; he used common experiences in explaining them (metaphors related to the lives of the people of his day, their trades and occupations), thus bringing his philosophy close to daily living.

The most common source of knowledge with respect to the deeds and words of Jesus is what is known as

The Rosicrucian Digest July 1948

the Synoptic Gospels—Matthew, Mark, and Luke. These three gospels are called *Synoptic*, because the exegetists were of the opinion that these books constituted a more exact synopsis of the teachings of Jesus. They seemed to be less flavored by what had transpired in the writings of the earlier philosophies and in Judaism. The Gospel of John, in the opinion of the exegetists, or Biblical authorities, was more influenced by Judaistic apocrypha. It seems to them that the style of John is a *copy* of the rabbinical prophecies before the time of Jesus.

Meaning of Piety

The first element of these triune teachings is, as we have stated, *piety;* it is characterized by a profound reverence for God. Jesus recognized God as being ubiquitous, just as Judaism did. This ubiquity, however, was not pantheism. He did not conceive of God as pervading all things, animate and inanimate, but rather that God was not localized; his spirit manifested throughout the whole universe. To Jesus, as to the Jews, God was a sovereign whose rule men denied on earth. The unfulfilled ideal of Jesus was the Kingdom of God on earth—that the sovereign's rule, God's rule, shall constitute the moving spirit of the government of man. From this thought, arose the mystical conception of a *theocracy*—a government on earth by men in accordance with spiritual principles—a government in which men would accept spiritual law as the sublime principle.

If piety, according to Jesus, is a reverence for God, and this reverence shall be manifested as a spiritual law by which society shall be governed, how is this spiritual law to be introduced into the affairs of men? How shall it be construed to meet the myriad situations of a mundane world? How can it be put in workable form? According to Jesus, wrongful, or sinful conduct is manifest as unbridled desires and appetites—the giving of oneself over to the corporeal being; such leads to idolatry, Jesus tells us, and to profanity, murder, adultery, and the general corruption of the human character. Conversely, the spiritual life, Jesus points out, constitutes in effect, *humbleness, mercy* and the *love of people.*

Men have the ideals of morality, that is, right and wrong conduct; in fact, they had these ideals for centuries before the time of Jesus. We can trace the concept of right and wrong, or moral discrimination, back to the very dawn of civilization. Thirty-five hundred years before Christ, the moral sense was so well developed, from the conceptional point of view, that it brought forth the word *Maat.* This word stood for man's comprehension of what constitutes *truth* and justice. The ancient Egyptians who devised this word symbolized its meaning by a feather.

In Jesus' time, the problem was not so much in defining what is right and wrong conduct as it was to make men *choose* the right way. In other words, it was declared that the Godward life shall reign supreme and that right and wrong conduct shall not have merely intellectual values. In John 3:3 the key to how this is to be accomplished, the key to circumventing the outer self and to mastering the corporeal existence, is given. We are told in that verse that "except a man be born again, he cannot see the kingdom of God." In Verse 7, Jesus tells Nicodemus, one of the leaders of the tribe of Jews: "Ye must be born anew." This birth to which Jesus refers is an *ascent* to a higher level of consciousness. To "see" the kingdom of God is to have a spiritual insight, a realization of the divine consciousness within. It is what we would mystically term the *Illumination*, or an attunement with the divine consciousness within—when the mortal consciousness realizes the higher aspect of the *whole* consciousness of the being of man.

If one is to be born again, in spirit, obviously, he must first pass through transition. But this transition, or death, if you will, is not of the body; it is a *transition of the consciousness.* The consciousness is separated from its old order of thinking, from the world to which it has been chained fast. It is freed from enslaving ideas and from fears and superstitions. It soars forth into a new and higher realm. During this transition, the consciousness casts aside its dissolute, moral body, its wrong values of living. Man is reborn in *understanding.* The new life to

which Jesus referred, is a spiritual one, but it is a life here and now, not in some remote place, or time. For example, when we pass from a dark room into one which is fully lighted, our vision is "reborn"; in the dark room the world of form had disappeared, but when we stepped forth into the light again we saw many things. With our sight comes understanding. When we step across a threshold into a lighted chamber, our body has not changed; we are the same in appearance as when we were in the unlighted room. It is just that our vision has been reborn. None of us is spiritually born until we become aware of the various sublime states of consciousness of which we are capable. The first birth of every incarnation is physical; it is when the soul enters the body. The second birth is when we realize the higher levels of our consciousness—when we experience *Cosmic Consciousness*.

Problem of Good and Evil

As already stated, the second of the triune elements of Jesus' teachings is *morality*. To Jesus, the spiritual rebirth led to true morality. The moral values of Jesus are not complicated philosophical abstractions. They are quite simple. According to Jesus, all men are inherently good. In essence they are divine because they are children of God; they are of the spiritual father-sovereign. But men do not know the nature of the spiritual conduct. They are not fully aware of the spiritual essence of their being; they are blind to it because they have not looked in that direction. From Jesus' teachings we determine that, in his opinion, men act evil not because they want to be evil, but because "evil" seems to be the *best* to them. When people choose anything, their reason is that it seems to have the best value and although something else may be better, if they choose the worst, it is only because the better is not known to them. According to Jesus, once man discovers the true spiritual values arising from his own divine nature, he will then of his own volition cast aside evil because of its lesser value; the erroneous values of evil will be apparent to him.

Here is an important philosophical point: Men will discard evil not on doctrinal compulsion, not because they are exhorted to do so by priests and sages, but only when they fully realize the content of the spiritual. To live the moral life, according to Jesus, meant to live in the Kingdom of God; it meant to dwell, or to be contiguous to the higher level of consciousness. The morality of Jesus was that of simply being consistent with the nature of God as it is expressed in the higher levels of man's consciousness. In fact, in Psalms 107:9 we find: "And the hungry soul he filleth with goodness." This goodness, to which this verse refers, is the essence of God, the fullness of the divine nature. That which is excellent is good. This kind of goodness comes to all who feed upon spiritual food. The ones who introvert their objective consciousness and allow it to be consumed by the spiritual impulses, descended from the higher levels of consciousness, are truly satisfying the hunger of the soul.

Divine Charity

The third element of the teachings of Jesus is *charity*. It is only in the New Testament that the word *charity* is used. In the revised edition of the New Testament the word *charity* is translated as *love*. In fact, charity is made synonymous with an impersonal love. We can understand how this comes about. According to the authentic conceptions of Judaism and of Christ, all things which are created are the product of God, the sovereign. God found them excellent in the fulfilling of his concepts. In Genesis we are told that after the creation of all temporal things, God looked out upon them and "saw that they were good," meaning, again, that they were excellent in fulfilling His purpose. Since things are of God, are of his benevolent being, participating in his grace, he would naturally have a love for them; they would be manifestations of his ideal, or rather, of his nature. It is psychologically known that that which we love, we serve and sacrifice for. In this way Jesus unites love with charity. According to Jesus, God loves man, since man is of His nature, and thus God serves the interests of humanity. Now man, if he loves God, must likewise be charitable, for he would then serve God, serve

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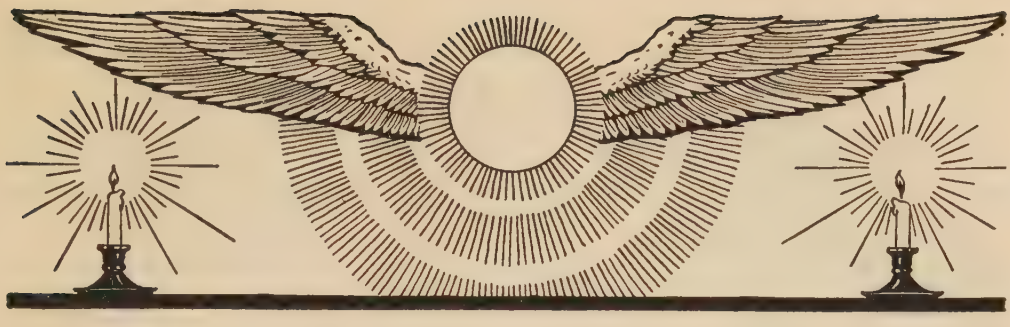

The Aesthetics of Chemistry

By Ralph Whiteside Kerr, F.R.C.

Anthropological researches, archeological studies, and certain mystical and philosophical thought are developing into closer agreement as time goes on. Evidence regarding evolution of the sense of smell in the higher animals and man apparently shows one thing quite clearly, with possibly a few relatively unimportant exceptions. While animals have developed the sense of smell until it becomes almost a super sense, very few animals *enjoy* the odor of perfume. On the other hand, man undoubtedly becomes increasingly aesthetic in his discriminatory appreciation of the fine nuances of perfume odors, concomitant with his intellectual, cultural, and mystical development. That fact is worthy of careful thought.

Once upon a time, centuries ago—it would not be untruthful to say hundreds of centuries ago—when our ancient ancestor, back in the Neanderthal stage or earlier, started from his cave or his treetop he was not hunting for the finer things of life. He wanted food. His five objective senses had to be extraordinarily well developed. It was the survival of the fittest. His sight, hearing, feeling, smelling, and tasting undoubtedly were essentially of animal nature, however potent they may have been. No artifacts have been found of undoubted Neanderthal origin that would indicate that they could have been intended to hold such things as cosmetics or perfumery.

When we come to the Cro-Magnon development, however, there seems to be some reason to believe that perfumery and cosmetics were used, probably to some extent, at least. If, as some authorities believe, the Cro-Magnon displacement of the Neanderthals was an aftermath of the sinking of Atlantis, and the Cro-Magnon type was a decadence of Atlantean culture, it might have a bearing on the question.

It is certain that the Mayan and early Egyptian cultures were highly developed, and that possibly cosmetics and perfumes were used on a much larger scale than we realize. Explorations and researches have not as yet discovered, however, any evidence that the Mayan and Egyptian "beauty shoppes" used synthetics. Their pigments, pomades, beauty aids, and perfumes were entirely products of nature's alchemy, although both animal and plant life were called upon to furnish ingredients for the cosmetologist's art. Mineral products also were utilized quite extensively in manufacturing the materials used in the practice.

Perfume and the Emotions

A brief survey of the chemistry of cosmetics will be of interest and will bring out the conception of the universality of chemistry through the ages in the history of civilization. Nature has always been lavish in her provision for human aesthetics. Today, the laboratory and test tube have extended and elaborated this natural wealth.

"A rose by any other name would smell as sweet." Roses, violets, carnations, geraniums, and other flowers give an emotional message more fundamental and which goes far deeper than

a mere objective sensation. What is it? What do you smell? The petals? The leaves? The pollen? What is the activating cause of the odor?

When you perceive the emotional reality of the perfume of a flower, you are not smelling the flower itself. The cause of the odor is the essential oil which is contained in some part of the flower. Two questions arise naturally. In what part of the flower are these oils found? What biological, physiological, or botanical purpose do the essential oils play in the plant economy?

In one plant, the petals may yield the essence; in another, the roots are the source of the oil. In various species of plants, the leaves contain the fragrance. The ovary of some flowers, or the seeds, or the stem or bark may produce the aromatic effect. Most of us are familiar with orris root or the vetiver root. Cinnamon comes from the bark and leaves of a tree. Oil of bergamot comes from a fruit. The best rose oil is derived from the petals, although the seeds, ripened seed pods and leaves of roses will also yield an oil of different quality and odor. Pine oil and cedar oil are distilled from the needles or leaves. Lemon and orange oil are distilled mostly from the rind of the fruit.

Botanists are by no means in agreement in their understanding of the functions of these oils in plant physiology. No general statement will apply to all plants, all odors, or all uses. Without doubt the vibration rates of the odors attract insects which seek the nectar in the flower. The result of this is more perfect pollination, with consequent increase in the propagation of that particular plant. But there are other uses as well. In some instances the essential oils seem to have a function that apparently has nothing to do with odor. In certain species the oils seem to act as a safety valve, to control plant respiration, hormone secretion, excretion of waste materials, or protection against sudden changes in humidity or temperature. The question how the odor may function in some of these processes opens a prolific field for interesting research.

Fine Oils Industry

Many people do not realize the vastness of the perfume industry. The raising of flowers to provide perfumes and cosmetics for the use of human beings is not a limited enterprise. All over the world may be found regions where either a major or a minor activity is the cultivation of plants for the fine art of perfumery and also to supply the essential oil market. Certain locations in Africa, Australia, Europe, and Asia, as well as in America, have become closely associated in our thinking with definite odors or qualities of perfumes and essences. We associate "Otto of Rose" with Bulgaria; "Attar of Rose" with France and Turkey. Jasmine oil, tuberose, jonquil, narcissus, violet, hyacinth, carnation, lavender, and others bring to our minds a picture of great fields of bloom, color, and fragrance, as well as a vision of a French countryside or various picturesque settings in other parts of the world. The French town of Grasse is famous. Reunion Island, off the coast of Madagascar, is renowned for geraniums, vetiver, ylang-ylang and other essential oils.

Java, Sumatra, and the Dutch East Indies furnish a large part of the benzoin gum that is so valuable for perfume refining. This region also produces a large amount of citronella, oil of lemon grass, vetiver and patchouli oils. Australia and New Zealand contribute eucalyptus and other gums and oils. America is well toward the front with peppermint oil, spearmint oil, wintergreen, pine oil, cedar oil, and balsam of fir, wormwood, and lemon and orange. A factory in Texas has recently perfected a heavy terpene oil from grapefruit rind. So far, this has not yet found its way into the perfumer's laboratory.

The chemical composition of these essential oils is far from simple. Dalton's Law of Definite Proportions by Weight states that: "A given chemical compound always contains the same elements in the same proportions by weight." But the many different perfume oils are not simple chemical compounds. Instead, each oil is composed of a mixture of several or many chemical compounds, each of which contributes some desirable property to the harmonium of vibrations that will produce the emotional effect. Perhaps one or two compounds will predominate in the

(Continued on Page 231)

SANCTUM MUSINGS

MYSTICISM

By Rodman R. Clayson, Grand Master

PART ONE

When all the Temple is prepared within
Why nods the drowsy worshiper outside?

—Rubaiyat

Those who have made no study of mysticism seem to have a misunderstanding as to its doctrines and significance. So many people feel that mysticism has to do with that which is obscure, strange, or weird, and, perhaps, uncanny. Mysticism, however, has in it no element of fright, and it is not involved in magic or theatrical illusions. Mysticism is not distracting—rather, it is quieting and inspiring. True mysticism is concerned with the contact and knowledge of God. Surely nothing can be more reverential and uplifting. Mysticism has discovered special methods of establishing this contact with the Divinity. Its first premise is that man himself is the medium through which God must be reached. It holds that, since man is infused with the divine God-Essence, man can enjoy attunement with God and the wisdom of God. The Divine Essence is a continuous flow through his being. Man, therefore, may secure to some extent the illumination, wisdom, and strength of the Divine Source within him by attuning his mortal consciousness with this Cosmic or Soul consciousness within himself.

Mysticism further contends that one should seek the God within—that it is not right to seek God outside oneself as an exterior Force or Being. Consequently, the mystic feels that if he does not allow himself to become too objective, or too mundane, and does not fail to heed the wisdom of the God Within, that he can never lose God. The mystic has recourse to periodical meditation, during which time he strives to cast off all impure or outer-world impressions; to neither see, hear, feel, taste, or smell, nor even think of the physical world about him. He turns his consciousness inward until he seems to feel from within the rhythmic, vibrant pulsations of every cell of his own being during this state of introversion. Insofar as his consciousnesss is concerned, it is lifted upward, and he soars above the entire world. This may be likened to the traveler who is taken to the top of the mountain peak and permitted to look at the grand and magnificent panorama below, where he may view the magnificent vistas which could never be seen from the base of the mountain. Upon descending from this height, he is refreshed, for he has learned and found that which he could

never have objectively learned or found; for, he has for a brief moment dwelt with God.

Such inner contact is not simply acquired. A technique is necessary, as in any other art; and this is truly an art. However, the technique is beautiful, simple, and devoted to the use of Nature's laws and principles. There is nothing about the technique which at any time suggests fear. The true mystic always knows what he is doing, and there is no sensationalism—no strange rites, lights, or sounds — associated with his conduct. Even in the crowded subway train, with passengers all around him, the mystic is able to attune with his inner self for a few moments. During this attunement he gives no outward appearance of what he is doing; for at the moment he seems to be in a retrospective mood. He needs no turban, beads, crystal ball, or fanfare; neither is it necessary that he be an Oriental—although the unenlightened have the impression that the mystic has to do with things only of an Oriental nature. No true mystic will desecrate his Divine contact or the powers which he may eventually acquire. He need not retire to the mountaintop to enjoy at-one-ment with God. It is probably true, however, that in the solitude of Nature's realm, and when surrounded by the works of God, man is prone to feel humble; and this, of course, is an ideal factor for spiritual communion.

As Science Sees It

By Erwin W. E. Watermeyer, M.A., F.R.C.
Director, AMORC Technical Dept.

- The remains of a human skeleton have been discovered near the town of Tepexpan in Mexico, which are believed to be from 10,000 to 15,000 years old, and to comprise the oldest human skeleton thus far discovered on the American continent. The skeleton is 5 feet 7 inches tall, and it resembles that of the American Indian of the Southwest.

- R. Marlin Perkins, director of the Lincoln Park Zoo in Chicago, in making a comparative study of the average life span of animals, has arrived at the conclusion that, on the average, man lives longer than most animals, the tortoise being a notable exception. Some of the average life spans of animals arrived at by examining only verifiable records, and discounting popular legends, are as follows:

Tortoise	100-150 years
Elephant	45- 60
Parrot	50- 54
Snapping Turtle	40
Alligator	56
Python	20
Lion	8- 15
Bear	15
Fox	12

Ages of animals, taken from other sources, are:

Dog	10-25 years
Cat	14-25

Levels of Consciousness

Within himself the mystic knows that there are heights to be scaled; within his own being are degrees or planes of consciousness which he can ascend. The lowest level, or plane, is that of the objective consciousness; it is indicative of a condition of inferiority, since it is the most common and because personal development is less apparent. Although perhaps keenly objective, man, insofar as the acuteness of his objective senses is concerned, is not far advanced above the higher order of mammals. He achieves his divinely intended status as man through other aspects of his consciousness. Symbolically the mystic ascends the mountain when he permits contemplation of the spiritual life, and the nature of his being, through the introversion of his consciousness. Each period of meditation brings forth spiritual realization and consequent solutions to the mystery of life; thus man rises higher toward the summit within himself. The soul transcends the valleys of ignorance, superstition, and darkness, emerging in a new light. The first attempts, however, to ascend the mystical mountain of consciousness may require as much time, preparation, and labor as does the actual climbing of a mountain peak, by the one who believes that he is brought closer to God by this means.

Because of the dissimilitude of the Divine and temporal realms, man has often feared that his efforts would never bridge it. He has, however, sought some bond or means by which to tie himself, at least periodically, to the Infinite Intelligence of this other realm. Mysticism, more than any other study, will broaden man's vision of life and the relationship of man to the prob-

lems of life. It recognizes the existence of the mundane or material world, and endeavors to relate it to the Absolute, or God. The mystic does not consider the study of mysticism as being religious. An individual, however, who unites with a particular religious group, does so because that religion is a confirmation of his own feelings, rather than his feelings being an outgrowth of religious experience. The principles and teachings of a religion are generally compatible with the personal beliefs of the one who subscribes to them. A religious experience is a valuable factor in the lives of all, because knowledge and theory alone have little value. One who has religious convictions feels that his choice of religion has provided a chain or link between him and his God which supplements other knowledge and experience, but which does not necessarily replace it. If one is going to attain mystical or religious discernment, he must have an understanding of what he is approaching. The student of philosophy, metaphysics, Rosicrucianism, or the arts and sciences, finds that religion in no way is fundamentally to be considered as an intrusion upon other fields, or vice versa.

Intuitive Ability

The doctrines of mysticism have to do with the true knowledge of God, truth, and the Cosmic scheme, which is attainable through intuition or insight in a manner differing from ordinary sense perception. Throughout the long history of all religions, mysticism has been interpreted as man's attempt to reunite himself with the source from which he came, and eventually to become one with God. There are various stages of union by which one gains comprehension of the light ahead, and there are various routes by which to arrive at that union. The lives of great mystics of the past illustrate the effect that this knowledge and experience has had. Objective perception consists of that which one can perceive through his own sense faculties, but all cannot be perceived with objective perception, and that which cannot be perceived in this manner must come from another source. The mystic feels that this knowledge comes from that phase of his mind which is known as the subjective, or the mind of the soul. We conceive the mind as being a unit, and of its *objective* and *subjective* conditions as its *phases*. It is not possible for man to think regularly in the subjective phase of mind in our particular stage of evolution and development.

Thoughts gained through intuition are the result of the knowledge of the totality of the experience of the soul-personality or subjective mind, and to be of value they must be brought over into the objective consciousness. In other words, we may bring into the objective c o n s c i o u s n e s s knowledge which is in the subjective storehouse. When dealing with mysticism, we are in a field far beyond our objective reasoning, except insofar as we have developed our intuitive abilities to gain an understanding of that field. Those who truly develop intuition become aware of the source of intuition. The mystic may have two modes of experience. One of these is through the external world which is closed by the very limitations of the things of which it is made—the physical nature of that which exists to provide a place for the physical body to manifest—whereas the world of appreciation of the internal mode of the mind is open and free. In the sense that we understand limitations, the latter has no limitation. It is a world in which it is impossible to conceive of barriers or boundaries, because barriers can exist only in a world where physical standards are maintained. The mystic, therefore, describes it as the Eternal world.

Complete understanding as indicated from ideas, thoughts, and values, occurs from external and internal causes. It is possible for us to be able to solve the problems of our existence because of the development of intuitive insight. The mystical student learns that with the development of intuition, he more and more gains the ability to correlate the faculties of mind in the consideration of everything as a whole. Oftentimes intuitive insight expresses itself suddenly. However, it is only through experience that intuition makes it possible for man to realize that which he has perceived. Only that which man can realize and *know* has any real existence to him. God can mean nothing to us if we have no realization or

understanding of God, either directly or through His works and manifestations. However, because we have self-consciousness and self-awareness, we can have a realization of a manifestation of God. Some may have a different word, term, or expression for it, but changing the word will not change the manifestation. That there is a greater law in the universe, no one will deny, and everyone understands this law in his own personal way. From this, then, can be appreciated the beauty of the logic and the sound philosophy of true mysticism.

(To be continued)

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WHAT IS CHRIST CONSCIOUSNESS?

(Continued from Page 224)

the interests of the divine and all the creatures of the divine creation. We see this expressed in John 15:12: "This is my commandment, That ye love one another, even as I have loved you."

In this dictate of charity by Jesus is expressed the essence of universal brotherhood. If men are charitable to each other, if each would serve another as he would be served, then men would respect each other, admire and love each other, because each would be bound by the higher power, the divine part of our being, to that of every other being. If you love the Cosmic, if you are in attunement with the divine, you cannot help loving humanity because you are then close to humanity. When you are spiritually attuned you do not see men as mortals, as individuals, but as souls, as divine substances.

Christ enlarged upon these three elements of his teachings by which we are able to ascend to the Christ Consciousness. To the masses, to the simple people of his time, he explained piety, morality and charity by homely parables, using little stories patterned after their daily experiences, and referring to their fishing and farming, their simple trades and arts. To his secret council, however, Jesus explained his teachings quite differently. To them he taught the technique of *initiation.* He explained the method whereby the individual may attain that integrated consciousness which constitutes Cosmic Consciousness. This technique, however, was not a short-cut, but rather it was a more direct application of his teachings for those who had been first *prepared.* It was for those who had a familiarity with the mystical terms and phrases and who had been initiated in the mystery schools as was Jesus himself.

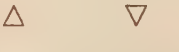
Dr. H. Spencer Lewis points out in his book, *The Secret Doctrines of Jesus,* that the secret council of Jesus numbered more than a dozen disciples; in fact, there were about one hundred twenty members in this council—both men and women. These persons were members of the different mystery schools and were conversant with the mystical teachings. They had passwords, signs, and symbols. To them Jesus revealed the interpretations of his inner consciousness. He disclosed to them the illumination that came from the integration of his consciousness, the result of the so-called Holy Ghost descending upon him. But it was not through parables that these teachings were expressed in the secret council meetings. Parables were used only for those who could understand homely terms and who came from varied backgrounds. To this council who had been prepared, Jesus presented his teachings as unilateral doctrines; doctrines from which only one meaning could be had. Dr. Lewis also points out that the New Testament has numerous references to the *mysteries* which Jesus taught, indicating that there are two systems of instruction. One is for the masses and one is for those who are more prepared.

One impressive example of these New Testament references to the mysteries is found in Matthew 13:11 wherein it states: "Unto you it is given to know the mysteries of the Kingdom of Heaven, but to them it is not given." By this is meant that a special technique was given to the members of the secret council; and that to the masses it could not be presented in such way.

In conclusion, we wish to reiterate that *Christ Consciousness* was not a state of consciousness which was unique to Jesus. It is a level of personal consciousness which is obtainable by everyone who will strive for it. It is the consciousness of the Cosmic. This mystical, or ecstatical consciousness may be obtained through other means than the application of the Christian teachings, although, perhaps, the Christian teachings were one of the simpler forms for the masses at large. The attainment of this illumination is known to the Buddhists who experience this higher level of consciousness as absolute *nirvana*. To the Brahmans this Christ Consciousness is known as absorption into the *atman* —atman being the equivalent of Self. In Zoroastrianism, Christ Consciousness has its equivalent in having the Soul dwell in *Ahura Mazda*, which means that the Soul of man can come to reside in purity and the illumination of the greater light which Ahura Mazda represents.

The way to the highest, then, is *within* you. It is a personal experience! All of the avatars, including Jesus the Christ, are but preceptors; they are great, but are teachers of mankind. The teachings of the avatars are but means by which we awaken ourselves. Through the act of awakening is our greatest personal gratification.

The End.



THE AESTHETICS OF CHEMISTRY

(Continued from Page 226)

mixture, which may give the flower its characteristic odor, as is the case with natural wintergreen oil. Natural wintergreen contains approximately 98 per cent methyl salicylate. In some cases, however, a compound that is only a fraction of one per cent of the total is so powerful that its aroma dominates the whole mixture.

Occasionally a chemical compound occurs naturally in only one plant or in a group of plants closely related. Benzaldehyde is a typical example. With very rare exceptions, it is found only in oils of plants related to the bitter almond.

But there are certain compounds which are encountered in the essential oils of many flowers. Geraniol is an example. It occurs in oil of citronella, attar of roses, and in a great many others, including, of course, the geraniums. Wherever it is, it blends with a great many other chemical compounds to make different mixtures, each of which has its distinctive properties and odor. The perfumes which we buy are skillfully blended mixtures of various essential oils and other ingredients that will produce the harmony of vibrations for pleasing emotional effect.

Unless one is prepared for profound study and research, it is futile to attempt an intimate discussion of the exact composition of the various essential perfume oils. A simple example, however, will be of interest. Essential oils are composed largely of various combinations of carbon, hydrogen, and oxygen. One compound, found in natural rubber, is called *isoprene*. It has the chemical formula: $(C_5H_8)x$, which means five atoms of Carbon, combined with eight atoms of Hydrogen, and this group linked together an undetermined number of times, forms the basis of the foundation of natural rubber. Now, if two isoprene groups are combined, a chemical results which contains the group: $(C_{10}H_{16})x$. This group is called a "terpene" and is found in many natural vegetable oils. If terpenes are treated with oxygen, under controlled conditions, an oxygenated terpene is the product. The long series of oxygenated terpenes includes many essential oils such as geraniol, linalool, rhodinol, citronellol, citral, and others. Other basic perfume odors are members of the oxygenated terpene series.

An Intricate Science

The professional builder of perfumes and cosmetics must be more than a chemist, more than a mixer of sweet smelling odors. He must understand that in combining essential oils he must do more than pour them together into

the proper vehicle, usually grain alcohol, or ethyl alcohol. He must *blend* the odors in proper proportions to give the desired emotional effect. And he must hold the blend together, and give it permanence. In other words, he should blend his odors for harmony and make the harmonious vibratory effect stable.

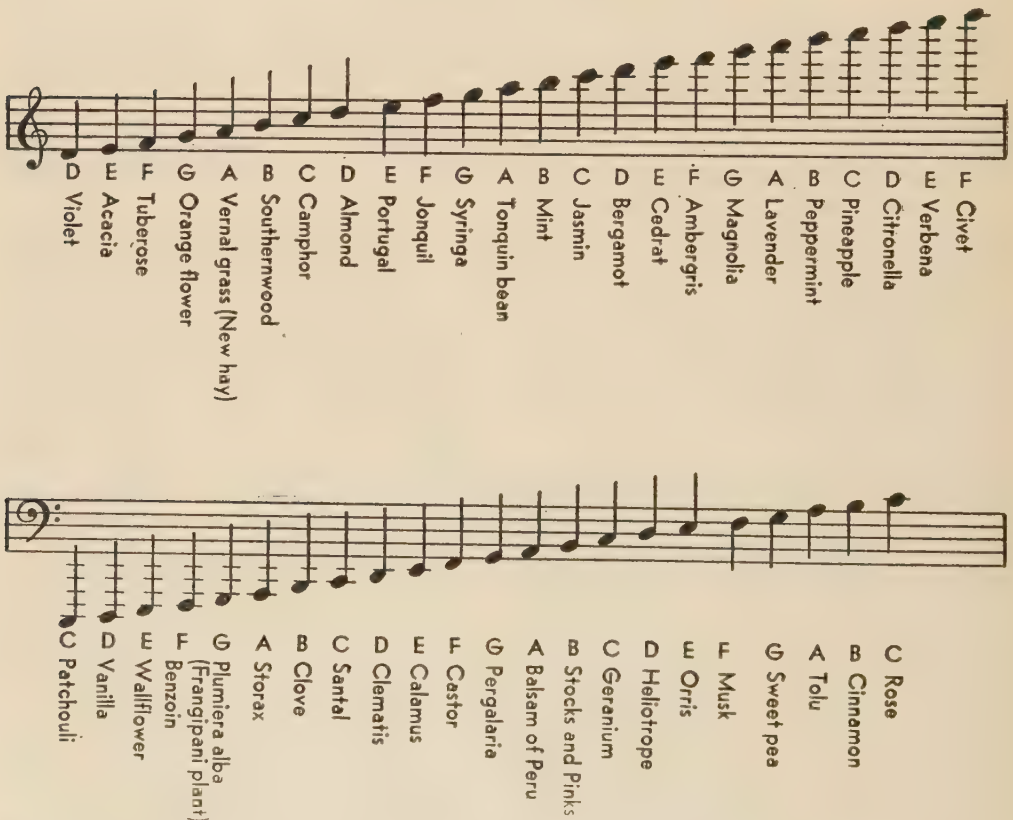
Perfumers use many substances as stabilizers and/or fixatives. Ambergris and musk, both animal products, furnish a certain odor tone as well as a fixation of the dominant odor. Benzoin, one of the most valuable of all fixatives, is a hard resin that exudes from certain *unhealthy* trees in Siam, Penang, and Sumatra. Balsam of Tolú and balsam of Peru are produced in South America. These are only a few of the gums, resins, and balsams that may be used as stabilizers and fixatives in blending essential oils in perfume artistry.

A few years ago, Septimus Piesse, a famous French perfumer, propounded a noteworthy idea for classifying perfume odors and essential oils. He estimated the vibration rates of the odors on an ascending scale from extreme "heaviness" to extreme "sharpness," and compared this *odophone* to musical tones.

Using his schematic arrangement, a musical scale may be plotted to represent Piesse's odophone, or scale of odors. (See chart.)

By combining proper tones in the musical scale, a harmonious chord is produced. In the same way, according to Piesse's theory, if the proper essential oils and stabilizers, as rated by the odophone, are blended, the resulting perfume will have a harmonious emotional appeal.

This theory offers a challenge and an opportunity for interesting research.



This chart is reproduced by permission from *The Science and Art of Perfumery* (page 146-147, first edition), by Edward Sagarin. Copyrighted, 1945, by McGraw-Hill Book Company, Inc.

Obviously, in arranging the various "notes" on the odophone scale, the personal factor might complicate the uniformity of results. One operator might estimate *civet* as having the highest "sharpness," while another, equally sincere, might give that place to peppermint, lavender, or citronella. But it is an interesting idea, and deserves careful study and research.

The story of odors is an excursion into the realm of aesthetics. It is an exploration into the constituency of the molecule and even beyond! The science of the perfumer has been developed by painstaking chemical analyses and controlled imaginative syntheses by organic chemists during many years. Today, it represents investments of billions of dollars. But despite the vastness of its world-wide empire, the subject of odors and perfumes defies chemical explanation or classification. The sweet smelling liquids in bottles elude the efforts of the materially-minded who would correlate them with other physical and chemical properties and work out mathematical equations for these extractions to explain their emotional appeals.

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THE DIVINE LAW OF COMPENSATION

(Continued from Page 211)

If the miser were to learn the Law and its great lesson, and even at the last year of existence start to spend his wealth lavishly in serving himself WELL (not in debauching, for that would NOT be serving himself well but would be violating the laws of nature and the principles of true compensation), by building or buying a good home, furnishing it comfortably, providing for himself, and those with him, good food and good clothes, by employing well-paid servants, by buying a yacht, an automobile, and a carriage and having well-paid employees to manage these; by buying flowers, attending musicales, founding charitable institutions, encouraging medical or scientific research, etc., etc.—Yes, if the miser were to do those things, he would be serving himself WELL "and in doing so would serve others," and thereby be complying with the Law of Compensation.

Think of how hundreds might be benefited by one man's wealth in this wise. Think of the joy, the happiness, the comfort, the hope that would be instilled and maintained in many hearts and souls by one man's attempt to serve himself WELL.

But—if the same amount of money were divided among many and given in lump sums it might soon be gone, foolishly used, and though some others would eventually receive good from it, those to whom the money was originally given would not receive all the joy and happiness and good possible. The giver might never know of what good was accomplished, and thereby he would fail to receive the happiness and joy he deserved.

The Law Immutable

No, my friends, the Law says: for every hour of pain that you cause unto another, for every moment of grief that you bring upon another, thou shalt suffer sometime—now, in this life, or in thy next incarnation. For every good deed thou shalt be compensated in nature's own way with a like act. For every evil thought thou shalt have suffering accordingly. For every destructive thought thou shalt be reduced accordingly. For every constructive thought or act thou shalt be rejuvenated and uplifted. For every gift thou shalt make return in goodness. Nothing is lost, nothing forgotten, nothing destroyed, nothing completely consumed. All things shall be equalized, not at the great judgment day, not at some distant time, but at the setting of each sun, at the tick of each minute—NOW!

God has ordained it so, therefore peace profound be with thee!

Temple Echoes

THE ways of peace are never as spectacular as those of war, but Rosicrucians know that they are always the ones to be followed. In time they have their effect and justify evolution rather than revolution.

In May just passed the first regional conference on the Pacific Coast of the United Nations Educational Scientific and Cultural Organization (UNESCO) took place in San Francisco.

To Rosicrucians, it will be encouraging evidence of more general acceptance and use of aims and principles which the Order has fostered for centuries. In fact, portions of the "Rosicrucian Code of Life" express just what UNESCO is outlining for its members in the fields of education, science, and culture. See the article entitled "New World Hope," in this issue of the *Digest*.

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Two members of our Order, of whom we know, were among the delegates: Miss Frances Vejtasa of the *Digest*, who represented the local body of the National League of American Pen Women; and Mr. Jay R. McCullough of the *Museum*, who went as a representative of the American Association of Museums. In the words of Assistant Secretary of State Benton:

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"UNESCO is a David, facing a Goliath of ignorance. UNESCO obviously is not going to bring about, in a few years, the moral and intellectual revolution that is required by the age ahead of us. It can now move gradually toward a more modest goal; to help dispel, in some degree, the unwarranted fears, suspicions, and hatreds that hang like a fog over the world today."

It is a big undertaking, but we ask you, wouldn't Section 20 of "The Rosicrucian Code of Life" in the *Manual* help in its accomplishment?

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"Go to the assistance of any living being, regardless of race, creed, or color, when you can render direct or indirect aid in any emergency; if you cannot give aid in person, but can call or solicit aid, this, too, is imperative; in quiet and peace perform your work, render your service, and retire with as little recognition as possible."

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Convention visitors have no need of an introduction to Kepher-Ra—the organization of women employees here at Rosicrucian Park—for they have daily benefited by its ministrations.

What perhaps even they do not know, however, is the way the members of Kepher-Ra occupy themselves in the interest of the organization. Modest in the extreme about their work for others, this year's president, Mrs. Rae Tyler, did reveal the fact that the club had supplemented the efforts of organized charitable groups, including the Sunshine Circles, by dealing with isolated cases of need which otherwise might have been overlooked.

For instance, a generous contribution of clothing was sent early this year to the needy Navajos of Arizona. Boxes of contributed nonperishable foodstuffs have been sent to Frater Raymund Andrea, Grand Master in England, for distribution as he saw fit. Food pack-

ages, too, have been sent to individuals in European countries when the need has been certified. At present, a box of books of various kinds is being collected for an out-of-the-way school in Alaska.

Best of all, these good works are accomplished by the members of Kepher-Ra with no thought of particular credit, and with every evidence of having a good time for themselves while doing it.

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The Department of Instruction has scored again in adding to its staff a valuable new member—Frater H. J. Turner. Fresh from a successful term of office as Master of Thutmose Lodge AMORC of St. Louis, Missouri, Frater Turner once more demonstrates the value of lodge and chapter activity in preparing one for larger service to the Order. The Supreme and Grand Lodges are always appreciative of the fine work done throughout the jurisdiction by the chapter and lodge officers—and they depend largely upon the field to discover those who can measure up when the need arises. Their thanks to Thutmose for *turning up Turner*!

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The Department of Instruction has shared its mail before with this column. The following comments from members seem encouraging and timely:

"As a teacher, I have been most successful. My health is good. Spiritual truths now have newer and deeper meanings to me. Life has been very interesting and challenging since beginning these studies."—N. M. Q.

"Lucidity has been a keynote of the monographs. This presents a vivid contrast to the imbroglio which, in the past, invariably followed my reading of most philosophical writings."—C. A.

"I believe firmly that even a mother with all the love she has for her child cannot teach it to walk if there is not the urge on its part to learn. Neither can the Rosicrucian Order make of me a superman if I don't search for the super-possibilities in the God within." —J. G. T.

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A minor mystery in the Park these past few weeks is where is Mr. Disher's office and what is he doing now that he is no longer in the AMORC Department of Instruction. He is still seen occasionally and may be reached by telephone; but what he is doing or where his office is are matters of speculation. It probably isn't too important, but if it develops that he is working on projects for the good of the Order there will be an Echo later.

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What better way could we celebrate the Rosicrucian New Year than to help a needy baby get the right start? This was the way the Sunshine Circle of Cienfuegos, Cuba, did it. It gathered together all the necessary items for a valuable layette. The Cuban Electric Company cooperated by lending a window for its display.

A card stated that the layette was being given by the Sunshine Circle to the first baby born in the Civil Hospital after the sun entered the sign of Aries. The only requirement was that the parents had to be deserving and in genuine need.

The Sun crossed the equinox in Cienfuegos at 5:03 on the afternoon of March 20, and at 3 o'clock on the morning of March 22, Baby Capote crossed the threshold of earthly incarnation. And the layette was his, with two very grateful and joyful parents—Mr. and Mrs. Orlando Guida Capote—thrown in!

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A Rosicrucian is still *good copy* for newspapers even 160 years after his transition. The Rosicrucian is Benjamin Franklin in this case and the news story is one the United Press released in connection with the 170th anniversary, this year, of the town of Franklin, Massachusetts.

At the time of the town's incorporation, a friend wrote Benjamin who was then in France, suggesting that he might want to remember his namesake, and pointing out that a bell for the church steeple would be acceptable.

Instead, Franklin presented the town with books for its library; some 92 of the original 116 are still preserved, according to reports. In switching from bells to books as a gift, Franklin justified himself by saying that he preferred "sense to sound." What Rosicrucian wouldn't?

No Other Gods

By Eva M. Fulton, F.R.C.

THOU *shalt have no other gods before Me.* Plain, isn't it? To believe it, to live it?—that is something else; let us take the modern Golden Calf as an example. The display of merchandise, so appealing to the eye, offers not the articles necessary to good living but items tempting the luxury loving part of humanity. Travel is also expressed in such appealing terms that, to the lay mind, it is the *must* of today; and there creeps in the worship of the idol and the desire to partake, even at the sacrifice of necessities.

Also, there is the mother who worships her child, making God secondary —or the man whose business is his God. When such is swept away—as all houses built on sand are swept away—then, and only then, does the realization come that one has not obeyed the Law, the unalterable "No other gods before Me."

The owner of a new car who fails to ask Divine aid in his use of the vehicle, is also violating the Law, for our God is a just God; yet, we must render Him, at all times, His just dues, not only when we think of it, or when some happening or catastrophe brings us to our senses.

Few there are who can live a life of perfect self-denial; to those who can and wish to devote their lives to the betterment of their present incarnation, praise be given; closer than hands, closer than breathing is the Divine Spirit that is within, and we should feel it a joy to render unto Caesar that which is Caesar's and a greater joy to render unto God that which is God's.

Accept any stewardship, for you came into this world, empty-handed and you will go to another, empty-handed. What possessions you have are yours only to use while you are on this plane. Your Divine Creator and Giver of good, provided all things for you to have and use—health, wealth, and happiness—so long as you obey His commandments. There are ten commandments to be followed to make complete the laws or rules. Be obedient and your schooling in this life will be more joyful, and will leave less karma for you at the next rebirth. Disobey, and long will be the journey, heavy the karmic load, for you in this life as well as in the rebirth cycles to follow.

The talented artist, the gifted musician, the genius who is so often misunderstood, are all carrying out the work of a former life unfinished on this earth in a previous incarnation; each must travel on to the end, so that on one distant day that soul-personality may be perfected. No matter how small the part we play today, it is a part for the now.

Jesus the Christ, great Master as He was, obeyed God's commands. Humbly He did His work, rendering to God His service, following His Laws. Shall we, after that example, refuse to realize that, on this pilgrimage, obedience is best? We need the support of the strength that never fails us, when we do our part; no trial or test is ever greater than our faith can sustain.

The Rosicrucian Digest July 1948

ANCIENT INDIAN CULTURE

These Indian pueblos, not far from Santa Fe, New Mexico, date from long before the Spanish came to establish cities in the land and to thrust their religion upon the natives. Within some of these amphitheaters, ceremonies were held, on fixed dates, which were definitely of a *mystical* nature. They were an admixture of cosmological and theosophical concepts —an attempt to explain the mysteries of creation and of the Divine Being. These structures stand as landmarks of man's upward climb.

Photo—*Authenticated News*

Unmask Your Personality

Learn The *GLAND* Way To Live!

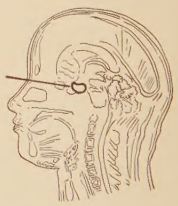
LOOK at yourself in the mirror. As you search your face you will realize your weaknesses and know your strong points as well, but DO YOU REALIZE that minute organic substances — glands — often cause them? They affect your growth, height, weight; they influence your thinking, your likes, and dislikes; they make you dominant or extremely phlegmatic — negative. These *invisible guardians* of your personal welfare help fashion your character and influence your personality. Do not be bound any longer to those glandular characteristics of your life and personality, which do not please you. These influences, through the findings of science and the mystical principles of nature, may be adjusted. Have revealed the facts about the endocrine glands — know where they are located in your body and what mental and physical functions they control. The control of the glands can mean the control of your life.

The thymus gland. Definitely affects the positiveness of the personality. (One of several important "personality" glands.)

Do You Know Your Glandular Type?

LET THIS SENSATIONAL BOOK EXPLAIN

Each glandular excess or deficiency produces a **glandular type**—a distinct kind of personality. Are you one of these **glandular types?** Are your employer, associates, friends? If you learn the facial and other characteristics of **glandular types** you can better fit yourself into the social or business worlds — you can correct your own personality and intelligently choose your friends. The book, *Glands — Our Invisible Guardians*, presents for the first time these scientifically correct facts, with their mystical interpretation, in **simple, nontechnical language** that any layman can understand and enjoy. The author, M. W. Kapp, M. D., with the assistance of Dr. H. Spencer Lewis, late Imperator of AMORC, made available a book long needed on this subject. Order a copy for yourself or for a gift today. Replete with illustrations and index, handsomely bound and stamped in gold, it is economically priced at.....



Pituitary gland. Cause of emotionalism and the influences of artistic temperament. (One of several important glands.)

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THE PURPOSE OF
THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book **The Mastery of Life**. Address Scribe S. P. C., in care of

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Rosicrucian Park, San Jose, California, U.S.A.
(Cable Address: "AMORCO")

Supreme Executive for the Jurisdiction of North, Central, and South America, Australasia, and Africa
Ralph M. Lewis, F.R.C.—Imperator

DIRECTORY

PRINCIPAL AMERICAN BRANCHES OF THE A.M.O.R.C.

The following are the principal chartered Rosicrucian Lodges and Chapters in the United States, its territories and possessions. The names and addresses of other American Branches will be given upon written request.

CALIFORNIA

Long Beach:
Abdiel Chapter, 2455 Atlantic Ave. Rex B. Barr, Master; Ethyl I. Romans, Sec. Sessions every Fri., 8 p.m.

Los Angeles:*
Hermes Lodge, 148 N. Gramercy Place, Tel. Gladstone 1230. Ben F. Gename, Master; Myrle Newman, Sec. Library open 2 p.m. to 5 p.m.; 7 p.m. to 10 p.m. Review classes Mon. through Fri. Sessions every Sun., 3 p.m.

Oakland:*
Oakland Lodge, 610 16th St., Tel. HIgate 5996. L. E. Blanchard, Master; Helen D. Pappageorge, Sec. Sessions 1st and 3rd Sun., 2 p.m. Library Room 406, open Mon. through Fri., 7:30 to 9:00 p.m.; Mon., Wed., and Fri. afternoon, 1 to 3:30.

Pasadena:
Akhnaton Chapter, Altadena Masonic Temple. Thor E. Fitzgerald, Master; Geneva O. Beston, Sec. Sessions 2nd and 4th Tues., 8:00 p.m.

Sacramento:
Clement B. Le Brun Chapter, Unity Hall, Odd Fellows Temple, 9th and K Sts. Peter Josserand, Master; Margaret S. Irwin, Sec. Sessions 2nd and 4th Wed., 8:00 p.m.

San Diego:
San Diego Chapter, Sunset Hall, 3911 Kansas St. Mrs. Vesta Dowell, Master, 1036 Edgemont, Tel. F-4598; Mrs. Nell D. Johnson, Sec. Sessions 1st, 2nd, and 4th Thursdays, 8 p.m.

San Francisco:*
Francis Bacon Lodge, 1957 Chestnut St., Tel. TU-5-6340. Hans Kramer, Master; Jessie H. Robbins, Sec., Tel. PR-5-8526. Sessions for all members every Mon., 8 p.m., for review classes phone Secretary.

COLORADO

Denver:
Denver Chapter, 509 17th St., Room 302. Ethel G. Mansfield, Master; E. J. Lewis, Sec., 405 E. & C. Bldg. Sessions every Fri., 8 p.m.

DISTRICT OF COLUMBIA

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Thomas Jefferson Chapter, 1322 Vermont Ave. W. Rainey Andrews, Master; Mrs. Minnie Pearl Stough, Sec., 2716 So. Uhle St., Arlington, Va. Sessions every Fri., 8 p.m.

FLORIDA

Miami:
Miami Chapter, Biscayne Temple, 120 N.W. 15th Ave. O. Nicholas Baumgart, Master; Florence M. Francois, Sec., 2787 S.W. 33rd Ave. Sessions every Sun., 8 p.m.

ILLINOIS

Chicago:*
Nefertiti Lodge, 2539 N. Kedzie Ave., Tel. Dickens 1717. Mrs. Hugh W. Ewing, Master; Eileen Shirey, Sec. Library open daily, 1 to 5 p.m. and 7:30 to 10 p.m.; Sun., 2 to 5:30 p.m. only. Sessions for all members every Tues., 8 p.m.

INDIANA

South Bend:
South Bend Chapter, 207½ S. Main St. Mrs. Irene Newsome, Master; Amelia Nvers, Sec., 1031 W. Dubail Ave. Sessions every Sun., 7 p.m.

Indianapolis:
Indianapolis Chapter, 2615½ E. 10th St. Frank Haupt, Master; Oscar R. Small, Sec., 849 E. Morris St. Sessions every Fri., 8:15 p.m.

MARYLAND

Baltimore:*
John O'Donnell Lodge, 100 W. Saratoga St. Clifford F. Van Wagner, Master; Eugene W. Spencer, Sec., 7 E. Eager St. Sessions 1st and 3rd Wed., 8:15 p.m.

MASSACHUSETTS

Boston:*
Johannes Kelpius Lodge, 284 Marlboro St. Eveline B. Lyle, Master; Charles I. Campbell, Sec. Sessions every Sun. and Wed., 7:30 p.m.

MICHIGAN

Detroit:*
Thebes Lodge, 616 W. Hancock Ave. Elias Svria, Master, 1478 Hanford, Lincoln Park 25, Mich.; Inez M. Dyster, Sec., Tel. Redford 4180. Sessions every Tues., 8:15 p.m.

MINNESOTA

Minneapolis:
Essene Chapter, Traficante Accordion School Aud., 41 So. 8th St. Sylvan Severtsen, Master; Ann B. Fisher, Sec., 1828 Highland Parkway. Sessions 2nd and 4th Sun., 3 p.m.

MISSOURI

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Thutmose Lodge, George Washington Hotel, 600 N. Kingshighway Blvd. Roy Lester Walls, Master; Earl Tidrow, Jr., Sec., 7918 Kingsbury Blvd., Clayton, Mo. Sessions every Tues., 8 p.m.

NEW JERSEY

Newark:
H. Spencer Lewis Chapter, 29 James St. F. P. Vander Meulen, Master; Louise M. Spatz, Sec., 128 Chestnut St., Rutherford, N. J. Sessions every Mon., 8:30 p.m.

NEW YORK

Buffalo:
Rama Chapter, 225 Delaware Ave., Room 9. Hans Hendrichs, Master; Carolyn A. Wood, Sec., 23 Terrace, Buffalo, N. Y. Sessions every Wed., 7:30 p.m.

(Directory Continued on Next Page)

New York City:*
New York City Lodge, 250 W. 57th St. Michael Kohanow, Jr., Master; Florence E. Grabow, Sec. Sessions Wed., 8:15 p.m. and Sun., 3:00 p.m. Library open week days and Sundays, 1 to 8 p.m.

Booker T. Washington Chapter, 69 W. 125th St., Room 63. Mrs. Alice Edwards, Master; David Waldron, Sec., 1449 5th Ave. Sessions every Sun., 8 p.m.

OHIO

Cincinnati:
Cincinnati Chapter, 204 Hazen Bldg., 9th and Main St. Ralph Dunn, Master, 361 Thrall Ave.; Bertha Hill, Sec. Sessions every Fri., 7:30 p.m.

Dayton:
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Toledo:
Michael Faraday Chapter, Roi Davis Bldg., 3rd Fl., 905 Jefferson Ave. Mrs. Marie A. Sanders, Master; Phyllis L. Feeney, Sec., 1812 Macomber St. Sessions every Thurs., 8:30 p.m.

OREGON

Portland:*
Portland Rose Lodge, 2712 S. E. Salmon. H. H. Ewan, Master; Floyd K. Riley, Sec., 1711 S. W. 19th Ave. Sessions every Wed., 8 p.m.

PENNSYLVANIA

Philadelphia:*
Benjamin Franklin Lodge, 1303 Girard Ave. G. L. J. Jalbert, Master; Edna M. Jalbert, Sec., 2108 S. Broad St. Sessions every Sun., 7:30 p.m. Temple and library open Tues., Fri., 2-4 p.m.

Pittsburgh:*
The First Pennsylvania Lodge, 615 W. Diamond St., North Side. Eldon Nichols, Master; Amelia M. Komarc, Sec. Meetings Wed. and Sun., 8 p.m.

TEXAS

Dallas:
Lone Star Chapter, Mercantile Bank Auditorium. Mrs. Helen D. Goad, Master; Aileen Mercer, Sec., Tel. L-9190. Sessions 1st Tues. and 3rd Wed., 8:00 p.m.

El Paso:
El Amarna Chapter, 519 North Santa Fe. Lawrence Franco, Master, 4101 Alameda Ave.; Mrs. Obaldo Garcia, Sec. Sessions 1st and 3rd Sun., 2:00 p.m.

Fort Worth:
Fort Worth Chapter, 512 W. 4th St. Moses M. Alfrey, Master; Marjorie P. Doty, Sec. Sessions every Fri., 8 p.m.

Houston:
Houston Chapter, Y. W. C. A. Center, 506 San Jacinto St. W. C. Putney, Master; Alyce M. La Rue, Sec., 2010 Leeland Ave. Sessions every Fri., 7:30 p.m.

UTAH

Salt Lake City:
Salt Lake City Chapter, 211 Hopper Bldg., 23 E. 1st South. Stanley F. Leonard, Master; Douglas Burgess, Sec., 866 S. 8th. W. Sessions every Thurs., 8:15 p.m. Library open daily except Sun., 10 a.m. to 7 p.m.

WASHINGTON

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Michael Maier Lodge, Wintonia Hotel, 1431 Minor. H. F. Mack, Master; E. M. Shanafelt, Sec. Sessions every Fri., 8 p.m. Library open Tues., Thurs., Sat., 1-4 p.m.; Wed. and Fri., 7-9 p.m.

WISCONSIN

Milwaukee:
Karnak Chapter, 3431 W. Lisbon Ave., Room 8. C. W. Schmid, Master; Marilyn Buben, Sec. Sessions every Mon., 8:15 p.m.

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The addresses of other foreign Grand Lodges, or the names and addresses of their representatives, will be given upon request.

AUSTRALIA

Sydney, N. S. W.:
Sydney Chapter, I. O. O. F. Bldg., 100 Clarence St., 12a Challis House, Martin's Place. Jacobus Van Boss, Master; Mrs. Florence Goodman, Sec. Open Tues. to Fri., 1 to 3 p.m.

Melbourne, Victoria:
Melbourne Chapter, 25 Russell St. Stephen Lands, Master; Olive Orpah Cox, Sec., 179 Rathmines Rd., Hawthorn, EE3, Vic., Aust.

BRAZIL

Sao Paulo:
Sao Paulo Chapter, Rua Tabatinguera 165. Dr. H. de Paula Franca, Master; George Craig Smith, Sec., Caixa Postal 4633. Sessions 2nd and 4th Sat., 8:30 p.m.

CANADA

Montreal, P.Q.:
Mount Royal Chapter, The Lodge Room, Victoria Hall, Westmount. Allan Nickerson, Master; David Reid, Sec., 4201 Lafontaine St., Apt. 5. Sessions 1st and 3rd Thurs., 8:00 p.m.

Toronto, Ontario:
Toronto Chapter, 93 Davenport Rd. K. V. Harrold, Master; Jean W. Campbell, Sec., 94 Highbourne Rd. Sessions 1st and 3rd Thurs., 8:15 p.m.

Vancouver, British Columbia:*
Vancouver Lodge, 878 Hornby St. Dennis Critoph, Master, Tel. KE-2615-Y; Lettie C. Fleet, Sec., 1142 Harwood St., Tel. MA-3208. Sessions every Mon. through Fri. Lodge open, 7:30 p.m.

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Victoria Lodge, 725 Courtney St. J. V. Kent-Fawkes, Master; R. Gibson, Sec., 141 Montreal St.

Windsor, Ontario:
Windsor Chapter, 808 Marion Ave. William G. Wilson, Master; George H. Brook, Sec., 2089 Argyle Ct. Sessions every Wed., 8:15 p.m.

Winnipeg, Manitoba:
Charles Dana Dean Chapter, I. O. O. F. Temple, 293 Kennedy St. John A. Sunde, Master; William M. Glanvill, Sec., 180 Arnold Ave. Sessions 1st and 3rd Thurs., 7:45 p.m.

DENMARK AND NORWAY

Copenhagen:*
The AMORC Grand Lodge of Denmark and Norway. Arthur Sundstrup, Grand Master; Carli Andersen, S.R.C., Gr. Sec., Manogade 13, Strand.

ENGLAND
The AMORC Grand Lodge of Great Britain. Raymund Andrea, F.R.C., Gr. Master, 34 Bayswater Ave., Westbury Park, Bristol 6.

London:
London Chapter, Richard J. Lake, Sec., 38 Cranbrook Rise, Ilford, Essex.

FRANCE
Mlle. Jeanne Guesdon, Sec., 56 Rue Gambetta, Villeneuve Sainte Georges (Seine & Oise).

HOLLAND

Amsterdam:
De Rozekruisers Orde, Groot-Loge der Nederlanden, J. Coops, F.R.C., Gr. Master, Hunzestraat 141; H. F. Pot, Gr. Sec., Molenbeekstraat 23.

ITALY

Rome:
Italian Grand Lodge of AMORC, Dunstano Cancellieri, Gr. Master, via Lago di Lesina 27.

MEXICO
Quetzalcoatl Lodge, Calle de Colombia 24, Mexico. Sr. Rafael Alonso Esparza, Master; Sr. Bernardo Lira M., Sec., Londres 8. Bis, Mexico, D.F.

NETHERLANDS EAST INDIES
Mrs. M. C. Zeydel, Gr. Master-General, Djangli 47, Semarang, Java, Netherlands East Indies.

NEW ZEALAND

Auckland:
Auckland Chapter, Victoria Arcade, Room 317. Eric C. Franklin, Master, 55 Speight Rd., Kehimarama, E. 1; John O. Anderson, Sec. Sessions every Mon., 8:00 p.m.

POLAND
Polish Grand Lodge of AMORC, Warsaw, Poland.

SWEDEN
Grand Lodge "Rosenkorset." Inez Akesson, Sec., Vastergatan 55, Malmo.

SWITZERLAND
AMORC Grand Lodge, 21 Ave. Dapples, Lausanne. Dr. Ed. Bertholet, F.R.C., Gr. Master, 11 Ave. General Guisan, Lausanne; Pierre Genillard, Gr. Sec., 2 Chemin des Allinges, Lausanne.

VENEZUELA

Caracas:
Alden Chapter, Velázquez a Miseria 19, Sra. Pilar de Carrizales, Master; Srta. Carmen S. Salazar, Sec., Calle Cuarta 2, Bellavista. Sessions 1st and 3rd Fri., 6:00 p.m.

* (Initiations are performed.)

Latin-American Division

Armando Font De La Jara, F.R.C., Deputy Grand Master

Direct inquiries regarding this division to the Latin-American Division, Rosicrucian Park, San Jose, California, U.S.A.

JUNIOR ORDER OF TORCH BEARERS

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